The Ministry of John the Baptist

1:1 The beginning of the gospel of Jesus Christ, the Son of God. As it is written in Isaiah the prophet:

1:3 The voice of one shouting in the wilderness, "Prepare the way for the Lord, make his paths straight."  

1:4 In the wilderness John the baptizer began preaching a baptism of repentance for the forgiveness of sins. People from the whole Judean countryside and all of Jerusalem were going out to him, and he was baptizing them in the Jordan River as they confessed their sins. John wore a garment made of camel's hair with a leather belt around his waist, and he ate locusts and wild honey.

Mark

"Look, I am sending my messenger ahead of you, who will prepare your way,  
whom you will prepare,  
who will make his paths straight."

Map

For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

10 sn A baptism of repentance for the forgiveness of sins was a call for preparation for the arrival of the Lord's salvation. To participate in this baptism was a recognition of the need for God's forgiveness with a sense that one needed to live differently as a response to it.

11 sn Mark "And the whole Judean countryside." Mark uses the Greek conjunction καὶ (kai) at numerous places in his Gospel to begin sentences and paragraphs. This practice is due to Semitic influence and reflects in many cases the use of the Hebrew ה (vav) which is used in OT narrative, much as it is here, to carry the narrative along. Because in contemporary English style it is not acceptable to begin every sentence with "and," καὶ was often left untranslated or rendered as "now," "so," "then," or "but" depending on the context. When left untranslated it has not been noted. When given an alternative translation, this is usually indicated by a note.

12 map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

13 sn Grk "they were being baptized by him." The passive construction has been rendered as active in the translation for the sake of English style.

14 sn John's lifestyle was in stark contrast to many of the religious leaders of Jerusalem who lived in relative ease and luxury. While his clothing and diet were indicative of someone who lived in the desert, they also depicted him in his role as God's prophet (cf. Zech 13:4); his appearance is similar to the Prophet Elijah (2 Kgs 1:8). Locusts and wild honey were a common diet in desert regions and locusts (dried insects) are listed in Lev 11:22 among the "clean" foods.
Preaching in Galilee and the Call of the Disciples

1:14 Now after John was imprisoned,18 Jesus went into Galilee and proclaimed the gospel16 of God.17 1:15 He18 said, “The time is fulfilled and the kingdom of God19 is near. Repent and believe the gospel!”16 1:16 As he went along the Sea of Galilee, he saw Simon and Andrew, Simon’s brother, casting a net into the sea (for they were fishermen).20 1:17 Jesus said to them, “Follow me, and I will turn you into fishers of people.”21 1:18 They left their nets immediately and followed him.22 1:19 Going on a little farther, he saw James, the son of Zebedee, and John his 

The Baptism and Temptation of Jesus

1:9 Now4 in those days Jesus came from Nazareth5 in Galilee and was baptized by John in the Jordan River.6 1:10 And just as Jesus7 was coming up out of the water, he saw the heavens8 splitting apart and the Spirit descending on him like a dove.9 1:11 And a voice came from heaven: “You are my one dear Son;10 in you I take great delight.”10 1:12 The Spirit immediately drove him into the wilderness.11 He was in the wilderness forty days,12 enduring temptations from Satan. He13 was with wild animals, and angels were ministering to his needs.14

1 tn Grk “proclaimed,” saying.” The participle λέγων (legōn) is redundant in contemporary English and has not been translated.
2 tn Grk “of whom I am not worthy.”
3 sn The humility of John is evident in the statement I am not worthy. This was considered one of the least worthy tasks of a slave, and John did not consider himself worthy to do even that for the one to come, despite the fact he himself was a prophet.
4 tn The term refers to the leather strap or thong used to bind a sandal. This is often viewed as a collective singular and translated as a plural, “the straps of his sandals,” but it may be more emphatic to retain the singular here.
5 tn Grk “And.” Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
6 map For location see Map1-D3; Map2-C2; Map3-D5; Map4-C1; Map5-G3.
7 tn “River” is not in the Greek text but is supplied for clarity.
8 sn The Spirit is not a dove, but descended like one in some sort of bodily representation.
9 tn Grk “my beloved Son,” or “my Son, the beloved [one].” The expression της βασιλείας τοῦ θεοῦ (tēs basileias tou qeou) is often translated as either a subjective genitive (“the gospel which God brings”) or an objective genitive (“the gospel about God”). Either is grammatically possible. This is possibly an instance of a plenary genitive (see ExSyn 119; M. Zerwick, Biblical Greek, §§36-39). If so, an interrogative between the two concepts is intended: The gospel which God brings is in fact the gospel about himself.
10 sn This is a parenthetical comment by the author.
11 tn The Greek term ἀνθρώπος (anthrōpos) is used here in a generic sense, referring to both men and women, thus “people.”
12 sn The kind of fishing envisioned was not net – line – fishing (cf. v. 16; cf. also BDAG 55 s.v. ἄρπαξ, ἄρπαξ[θέρετρον] which involves a circular net that was hauled in by an instrument attached to its perimeter. The occupation of fisherman was labor-intensive. The imagery of using a lure and a line (and waiting for the fish to strike) is thus foreign to this text. Rather, the imagery of a fisherman involved much strain, long hours, and often little results. Jesus’ point may have been one or more of the following: the strenuousness of evangelism, the work ethic that it required, perseverance and dedication to the task (often in spite of minimal results), the infinite value of the new “catch” (viz., people), and perhaps an eschatological theme of snatching people from judgment (cf. W. L. Lane, Mark [NICNT], 67). If this last motif is in view, then catching people is more than “catch” (viz., people), and perhaps an eschatological theme of snatching people from judgment (cf. W. L. Lane, Mark [NICNT], 67). If this last motif is in view, then catching people is more than...
brother in theiroat mending nets. 1:20 Immediately he called them, and they left their father Zebedee in the boat with the hired men and followed him.

Jesus’ Authority

1:21 Then they went to Capernaum. 3 When the Sabbath came, 4 Jesus 5 went into the synagogue and began to teach. 1:22 The people there were amazed by his teaching, because he taught them like one who had authority, 6 not like the experts in the law. 5 1:23 Just then there was a man in their synagogue with an unclean spirit, 10 and he cried out, 12 1:24 “Leave us alone.” Jesus

the Nazarene! Have you come to destroy us? I know who you are – the Holy One of God!” 1:25 But Jesus rebuked him: 15 “Silence! Come out of him!” 1:26 After throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him. 1:27 They were all amazed so that they asked each other, “What is this? A new teaching with authority! He even commands the unclean spirits and they obey him.” 1:28 So the news about him spread quickly throughout all the region around Galilee.

Healings at Simon’s House

1:29 Now, 18 as soon as they left the synagogue, 19 they entered Simon and Andrew’s house, with James and John. 1:30 Simon’s mother-in-law was lying down, sick with a fever, so 20 they spoke to Jesus 21 at once about her. 1:31 He came and raised her up by gently taking her hand. Then the fever left her and she began to serve 22 them. 1:32 When it was evening, after sunset, they brought to him all who were sick and demon-possessed. 1:33 The whole town

us!” The phrase τί ἴμιν καὶ σοι (τί ἴμιν καὶ σοι) is Semitic in origin, though it made its way into colloquial Greek (BDAG 275 s.v. ἴμιν). The equivalent Hebrew expression in the OT had two basic meanings: (1) When one person was unjustly bothering another, the injured party could say “What have I to do with you?” (Judg 11:12, 2 Chr 35:21, 1 Kgs 17:18), (2) When someone was asked to get involved in a matter he felt was no business of his own, he could say to the one asking him, “What have I to do with you?” meaning, “That is your business, how am I involved?” (2 Kgs 3:13, Hos 14:8). Option (1) implies hostility, while option (2) merely implies disengagement. BDAG suggests the following as glosses for this expression: What have I to do with you? What have we in common? Leave me alone! Never mind! Hostility between Jesus and the demons is certainly to be understood in this context, hence the translation: “Leave me alone.” For a very similar expression see Lk 8:28 and (in a different context) John 2:4–5.

13 sn The confession of Jesus as the Holy One here is significant, coming from an unclean spirit. Jesus, as the Holy One of God, who bears God’s Spirit and is the expression of holiness, comes to deal with uncleanness and unholiness.

14 tn Grk “And.” Here καί (kai) has been translated as “but” to indicate the contrast present in this context.

15 tn Grk “rebuked him, saying.” The participle λέγων (legōn) is redundant in English and has not been translated.

16 sn The command Come out of him! is an example of Jesus’ authority (see v. 32). Unlike other exorcists, Jesus did not use magical incantations nor did he invoke anyone else’s name.

17 sn Grk “And.” Here καί (kai) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

18 sn Grk “And.” Here καί (kai) has been translated as “now” to indicate the transition to a new topic.

19 sn See the note on συναγωγή in 1:21.

20 tn Grk “And.” Here καί (kai) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

21 tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

22 tn The imperfect verb is taken ingressively here.
gathered by the door. 1:34 So he healed many who were sick with various diseases and drove out many demons. 2 But he would not permit the demons to speak, 3 because they knew him. 4

Praying and Preaching

1:35 Then 6 Jesus 7 got up early in the morning when it was still very dark, and went out to a deserted place, and there he spent time in prayer. 5 1:36 Simon and his companions searched for him. 1:37 When they found him, they said, “Everyone is looking for you.” 1:38 He replied, 8 “Let us go elsewhere, into the surrounding villages, so that I can preach there too. For that is what I came out here to do.” 1:39 So 14 he went into all of Galilee preaching in their synagogues 15 and casting out demons.

Cleansing a Leper

1:40 Now 12 a leper 14 came to him and fell to his knees, asking for help. “If you are willing,” he said, 16 “you can make me clean.” He answered, 17 “I am willing. Be clean!” 1:41 Moved with compassion, 16 Jesus stretched out his hand and touched 18 him, saying, “I am willing. Be clean!” 1:42 The leprosy left him at once, and he was clean. 1:43 Immediately Jesus 19 sent the man away with a very strong warning. 1:44 He told him, 21 “See that you do not say anything to anyone,” 22 but go, show yourself to a priest, and bring the offering that Moses commanded 23 for your cleansing, as a testimony to them. 1:45 But as the man went out he began to announce it publicly and spread the story widely, so that Jesus 26 was no longer able to enter any town openly but stayed outside in remote places.

1 1 Grk “And.” Here καί (kai) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.
2 2 sn Note how the author distinguishes healing from exorcism here, implying that the two are not identical.
3 3 Grk “And.” Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
4 4 sn Why Jesus would not permit the demons to speak is much discussed. Two possibilities are (1) the mere source of the testimony (demonic) and (2) that the title, with its political implications, may have had elements that Jesus wished to avoid until the full nature of his mission was clarified.
5 5 tn The MS vary on what is read at the end of v. 34. Some have “they knew him to be the Christ,” with various Greek constructions. [הנה את ה xpiston 4:42; codex D has ἧν Κ] 1:35 ἦν Κ] Χριστόν εἶναι [dēleitas ton Christion einaí] in B L Ζ Θ] 2:33 23:25 24:27 αὐτόν Χριστίν αὐτόν εἶναι [dēleis ton Christion auton einaí] in [K] C [f 13 700 1241 1424 2092]; codex D has “they knew him and he healed many who were sick with various diseases and drove out many demons,” reproducing exactly the first half of the verse. These first two longer readings are predictable expansions to an already succinct brief statement; the fact that there are significant variations on the word order and presence or absence of ὅν argues against their authenticy as well. D’s reading is a palpable error of sight. The reading adopted in the translation is supported by Β Α 0130 281 813. This support, though hardly overwhelming in itself, in combination with strong internal evidence, renders the shorter reading fairly certain.
6 6 Grk “And.” Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
7 7 Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
8 8 tn The imperfect προσέχειτο (prostucheto) implies some duration to the prayer.
9 9 Grk “And he said to them.”
10 10 tn Grk “Because for this purpose I have come forth.”
11 11 Grk “And.” Here καί (kai) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.
12 12 sn See the note on synagogue in 1:21.
13 13 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
14 14 sn The ancient term for leprosy covers a wider array of conditions than what we call leprosy today. A leper was totally ostracized from society until he was declared cured (Lev 13:45-46).
15 15 tn This is a third class condition. The report portrays the leper making no presumptions about whether Jesus will heal him or not.
16 16 tn The reading found in almost the entire NT ms tradition is σπλαγχνισθείς, “moved with compassion,” Codex Bezae (D, [1539]), and a few Latin mss (a 915 d 1871). Here reads ὀργισθείς (orrhistheis), “moved with anger.” It is more difficult to account for a change from “moved with compassion” to “moved with anger” than it is for a copyist to soften “moved with anger” to “moved with compassion,” making the decision quite difficult. B. M. Metzger (TCGN T 65) suggests that “moved with anger” could have been prompted by 1:43, “Jesus sent the man away with a very strong warning.” It also could have been prompted by the man’s seeming doubt about Jesus’ desire to heal him (v. 40). As well, it is difficult to explain why scribes would be prone to soften the text here but not in Mark 3:5 or 10:14 (where Jesus is also said to be angry or indignant). Thus, in light of diverse ms support “moved with compassion,” and at least a plausible explanation for ὀργισθείς as arising from the other reading, it is perhaps best to adopt σπλαγχνισθείς as the original reading. Nevertheless, a decision in this case is not easy. For the best arguments for σπλαγχνισθείς, however, see M. A. Proctor, “The ‘Western’ Text of Mark 1:41: A Case for the ‘Angry Jesus’” (Ph. D. diss., Baylor University, 1999).
17 17 Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
18 18 tn Touched. This touch would have rendered Jesus ceremonially unclean (Lev 14:46; also Mishnah, n. Negidin 3:1; 11:1; 12:1; 13:6-12).
19 19 Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
20 20 Grk “him”; the referent (the man who was healed) has been specified in the translation for clarity.
21 21 Grk “And after warning him, he immediately sent him away and told him.”
22 22 sn The silence ordered by Jesus was probably meant to last only until the cleansing took place with the priests and sought to prevent Jesus’ healings from becoming the central focus of the people’s reaction to him. See also 1:34; 3:12; 5:43; 7:36; 8:26, 30; and 9:9 for other cases where Jesus asks for silence concerning him and his ministry.
23 23 sn On the phrase bring the offering that Moses commanded see Lev 1:1-32.
24 24 tn Or “as an indictment against them”; or “as proof to the people.” This phrase could be taken as referring to a positive witness to the priests, a negative testimony against them, or as a testimony to the community that the man had indeed been cured. In any case, the testimony shows that Jesus is healing and ministering to those in need.
25 25 Grk “he”; the referent (the man who was healed) has been specified in the translation for clarity.
26 26 Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
MARK 2:1 1872

Still²⁹ they kept coming² to him from everywhere.

Healing and Forgiving a Paralytic

2:1 Now² after some days, when he returned to Capernaum,¹ the news spread²⁸ that he was at home. 2:2 So many gathered that there was no longer any room, not even by⁶ the door, and he preached the word to them. 2:3 Some people³ came bringing to him a paralytic, carried by four of them. ²⁴ When they were not able to bring him in because of the crowd, they removed the roof⁹ above Jesus.¹⁰ Then,¹¹ after tearing it out, they lowered the stretcher the paralytic was lying on. 2:5 When Jesus saw their¹² faith, he said to the paralytic, “Son, your sins are forgiven.”¹³ 2:6 Now some of the experts in the law,²⁸ sitting there, turning these things over in their minds:¹⁵ 2:7 “Why does this man speak this way? He is blaspheming!¹⁶ Who can forgive sins but God alone?”²⁸ 2:8 Now¹⁷ immediately, when Jesus realized in his spirit that they were contemplating such thoughts,¹⁸ he said to them, “Why are you thinking such things in your hearts?”¹⁹ 2:9 Which is easier,²⁰ to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Stand up, take your stretcher, and walk’? ²:10 But so that you may know²¹ that the Son of Man²² has authority on earth to forgive sins,” – he said to the paralytic:²³ 2:11 “I tell you, stand up, take your stretcher, and go home.”²⁴ 2:12 And immediately the man²⁶ stood up, took his stretcher, and went out in front of them all. They were all amazed and glorified God, saying, “We have never seen anything like this!”

The Call of Levi; Eating with Sinners

2:13 Jesus²⁶ went out again by the sea. The whole crowd came to him, and he taught them. 2:14 As he went along, he saw Levi, the son of Alphaeus, sitting at the tax booth.²⁷ “Follow me,” he said to him. And he got up and followed him. 2:15 As Jesus²⁸ was having a meal²⁹

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¹ tn Grk “and”; kai (kai) often has a mildly contrastive force, as here.
² tn The imperfect verb has been translated iteratively.
³ tn Grk “And.” Here kai (kai) has been translated as “now” to indicate the transition to a new topic.
⁴ sn Capernaum was a town on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region. map For location see Map1: D2; Map2: C3; Map3: B2.
⁵ tn Grk “it was heard.”
⁶ tn Some translations (e.g., NIV, NLT) take the preposition πρός (pros), which indicates proximity, to mean “outside the door.” Others render it as “in front of the door” (TEV, CEV), and still others, “around the door” (NAB). There is some ambiguity inherent in the description here.
⁷ tn Grk “they”; the referent (some unnamed people) has been specified in the translation for clarity.
⁸ tn The redundancy in this verse is characteristic of the author’s rougher style.
⁹ sn A house in 1st century Palestine would have had a flat roof with stairs or a ladder going up. This access was often from the outside of the house.
¹⁰ tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.
¹¹ tn Grk “And.” Here kai (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
¹² sn The plural pronoun their makes it clear that Jesus was responding to the faith of the entire group, not just the paralyzed man.
¹³ sn The passive voice here is a divine passive (ExSyn 437). It is clear that God does the forgiving.
¹⁴ tn Grk “And.” See the note on the phrase “experts in the law” in 1:22.
¹⁵ tn Grk “Reasoning within their hearts.”
¹⁶ sn Blaspheming meant to say something that dishonored God. To claim divine prerogatives or claim to speak for God when one really does not would be such an act of offense. The remark raised directly the issue of the nature of Jesus’ ministry.
¹⁷ tn Grk “And.” Here kai (kai) has been translated as “now” to indicate the shift from the thoughts of the experts in the law to Jesus’ response.
¹⁸ tn Grk “they were thus reasoning within themselves.”
¹⁹ sn Grk “Why are you reasoning these things in your hearts?”
²⁰ sn Which is easier is a reflective kind of question. On the one hand to declare sins are forgiven is easier, since one does not need to see it, unlike telling a paralyzed person to walk. On the other hand, it is harder, because for it to be true one must possess the authority to forgive the sin.
²¹ sn Now Jesus put the two actions together. The walking of the man would be proof (so that you may know) that his sins were forgiven and that God had worked through Jesus (i.e., the Son of Man).
²² sn The term Son of Man, which is a title in Greek, comes from a pictorial description in Dan 7:13 of one “like a son of man” (i.e., a human being). It is Jesus’ favorite way to refer to himself. Jesus did not reveal the background of the term here, which mixes human and divine imagery as the man in Daniel rides a cloud, something only God does. He just used it. It also could be an idiom in Aramaic meaning either “some person” or “me.” So there is a little ambiguity in its use here, since its origin is not clear at this point. However, the action makes it clear that Jesus used it to refer to himself here.
²³ sn Jesus did not finish his sentence with words but with action, that is, healing the paralytic with an accompanying pronouncement to him directly.
²⁴ tn Grk “to your house.”
²⁵ tn Grk “he”; the referent (the man who was healed) has been specified in the translation for clarity.
²⁶ tn Grk “He”; the referent (Jesus) has been specified in the translation for clarity.
²⁷ tn While “tax office” is sometimes given as a translation for τέλωνιον (telōnion, so L&N 57,183), this could give the modern reader a false impression of an indoor office with all its associated furnishings.
²⁸ tn The tax booth was a booth located on the edge of a city or town to collect taxes for trade. There was a tax booth in Capernaum, which was on the trade route from Damascus to Galilee and the Mediterranean. The “taxes” were collected on produce and goods brought into the area for sale, and were a sort of “sales tax” paid by the seller but obviously passed on to the consumer in the form of increased prices (L&N 57,183). It was here that Jesus met Levi (also named Matthew (see Matt 9:9) who was ultimately employed by the Romans, though perhaps more directly responsible to Herod Antipas. It was his job to collect taxes for Rome and he was thus despised by Jews who undoubtedly regarded him as a traitor.
²⁹ tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

in Levi’s family, many tax collectors and sinners were eating with Jesus and his disciples, for there were many who followed him. 2:16 When the experts in the law and the Pharisees saw that he was eating with sinners and tax collectors, they said to his disciples, “Why does he eat with tax collectors and sinners?” 2:17 When Jesus heard this he said to them, “Those who are healthy don’t need a physician, but those who are sick do. I have not come to call the righteous, but sinners.”

*The Superiority of the New*

2:18 Now seven disciples and the Pharisees were fasting. 2:19 Jesus saw them, saying, “The wedding guests cannot fast while the bridegroom is with them, can they?” 2:20 But the days are coming when the bridegroom will be taken from them, and at that time they will fast. 2:21 No one puts a patch of unshrunk cloth on an old garment; otherwise, the patch pulls away from it, the new from the old, and the tear becomes worse. 2:22 And no one pours new wine into old wineskins; otherwise, the wine will burst the skins, and both the wine and the skins will be destroyed. Instead new wine is poured into new wineskins.

**Lord of the Sabbath**

2:23 Jesus was going through the grain fields on a Sabbath, and his disciples began to pick some heads of wheat as they made their way. 2:24 So the Pharisees said to him, “Look, why are they doing what is against the law on the Sabbath?” 2:25 He said to them, “Have you never read what David did when he was in need and he and his companions were hungry—2:26 how he entered the house of God when Abiathar was high priest and ate the

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1 tn Grk “his.”
2 sn The tax collectors would bid to collect taxes for the Roman government and then add a surcharge, which they kept. Since tax collectors worked for Rome, they were viewed as traitors to their own people and were not well liked.
3 tn Or “the scribes.” See the note on the phrase “experts in the law” in 1:22.
4 sn Pharisees were members of one of the most important and influential religious and political parties of Judaism in the time of Jesus. There were more Pharisees than Sadducees (according to Josephus, Ant. 17.2.4 [17.42] there were more than 6,000 Pharisees at about this time). Pharisees differed with Sadducees on certain doctrines and patterns of behavior. The Pharisees were strict and zealous adherents to the laws of the OT and to numerous additional traditions such as angels and bodily resurrection.
5 sn The issue here is inappropriate associations. Jews were very careful about personal associations and contact as a matter of ritual cleanliness. Their question borders on an accusation that Jesus is ritually unclean.
6 sn Jesus’ point is that he associates with those who are sick because they have the need and will respond to the offer of help. A person who is healthy (or who thinks mistakenly that he is) will not seek treatment.
7 tn Grk “And.” Here καὶ (kai) has been translated as “now” to indicate the transition to a new topic.
8 sn John refers to John the Baptist.
9 sn See note on Pharisees in 2:16.
10 sn John’s disciples and the Pharisees followed typical practices with regard to fasting and prayer. Many Jews fasted regularly (Lev 16:29-34; 23:26-32; Num 29:7-11). The zealous fasted twice a week on Monday and Thursday.
11 tn Grk “And.” Here καὶ (kai) has been translated as “So” to indicate that in the narrative this question happened as a result of the fasting of John’s disciples and the Pharisees.
12 tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.
13 tn Grk “And Jesus.”
14 tn Grk “sons of the wedding hall,” an idiom referring to wedding guests, or more specifically, friends of the bridegroom present at the wedding celebration (L&N 11.7).
15 sn The expression while the bridegroom is with them is an allusion to messianic times (John 3:29; Isa 54:5-6; 62:4-5; Ezra 2:15, 38).
16 tn Questions prefixed with μή (mē) in Greek anticipate a negative answer. This can sometimes be indicated by using a “tag” at the end in English (here the tag is “can they?”).
sacred bread,¹ which is against the law² for any but the priests to eat, and also gave it to his companions.³ 2:27 Then⁴ he said to them, “The Sabbath was made for people,⁵ not people for the Sabbath. 2:28 For this reason the Son of Man is lord⁶ even of the Sabbath.”

is currently understood to be the most natural reading of the text in fact not correct. (a) There are very few biblical parallels to this grammatical construction (ἐνι + genitive proper noun, followed by an anarthrous common noun), so it is possible that an extensive search for this construction in nonbiblical literature would prove that the meaning does involve a wide time frame. If this is so, “in the days of Abiathar the high priest” would be a viable option. (b) It is also possible that this phrasing serves as a loose way to cite a scripture passage. There is a parallel to this construction in Mark 12:26: “Have you not read in the book of Moses, in the passage about the bush?” Here the final phrase is simply ἐνὶ τοῦ βατοῦ (ἐπὶ τοῦ βατοῦ), but the obvious function of the phrase is to point to a specific passage within the larger section of scripture. Deciding upon a translation here is difficult. The translation above follows has the current consensus on the most natural and probable meaning of the phrase ἐνὶ Ἀβιασσᾶν οἱ ἱερεῖς: “when Abiathar was high priest.” It should be recognized, however, that this translation is tentative because the current state of knowledge about the meaning of this grammatical construction is incomplete, and any decision about the meaning of the text is open to future revision.

¹ tn Grk “the bread of presentation.”
² sn The sacred bread refers to the “bread of presentation,” “showbread,” or “bread of the Presence,” twelve loaves prepared weekly for the tabernacle and later, the temple. See Exod 25:30; 35:13; 39:36; Lev 24:9. Each loaf was made from 3 quarts (3.5 liters; Heb “two tenths of an ephah”) of fine flour. The loaves were placed on a table in the holy place of the tabernacle, on the north side opposite the lampstand (Exod 26:35). It was the duty of the priest each Sabbath to place fresh bread on the table; the loaves from the previous week were then given to Aaron and his descendants, who ate them in the holy place, because they were considered sacred (Lev 24:9). See also Matt 12:1-8, Luke 6:1-5.
³ sn Jesus’ response to the charge that what his disciples were doing was against the law is one of analogy: “If David did it for his troops in a time of need, then so can I with my disciples.” Jesus is clear that on the surface there was a violation here. What is not as clear is whether he is arguing a “greater need” makes this permissible or that this was within the intention of the law all along.
⁴ sn See 1 Sam 21:1-6.
⁵ tn Jesus’ response to the charge that what his disciples were doing was against the law is one of analogy: “If David did it for his troops in a time of need, then so can I with my disciples.” Jesus is clear that on the surface there was a violation here. What is not as clear is whether he is arguing a “greater need” makes this permissible or that this was within the intention of the law all along.
⁶ tn The Greek term ἀρχιερέως (archieireos) is used twice in this verse in a generic sense, referring to both men and women, thus “people.”
⁷ sn The term “lord” is in emphatic position in the Greek text.
⁸ sn A second point in Jesus’ defense of his disciples’ actions was that his authority as Son of Man also allowed it, since as Son of Man he was lord of the Sabbath.

Healing a Withered Hand

3:1 Then⁷ Jesus⁸ entered the synagogue⁹ again, and a man was there who had a withered¹⁰ hand. 3:2 They watched¹¹ Jesus¹² closely to see if he would heal him on the Sabbath,¹³ so that they could accuse him. 3:3 So he said to the man who had the withered hand, “Stand up among all these people.”¹⁴ 3:4 Then¹⁵ he said to them, “Is it lawful to do good on the Sabbath, or evil, to save a life or destroy it?”¹⁶ But they were silent. 3:5 After looking around¹⁷ at them in anger, grieved by the hardness of their hearts,¹⁸ he said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored.¹⁹ 3:6 So¹⁹ the Pharisees²⁰ went out immediately and began plotting with the Herodians,²¹ as to how they could assassinate²² him.
Crowds by the Sea

3:7 Then Jesus went away with his disciples to the sea, and a great multitude from Galilee followed him. And from Judea, 3:8 Jerusalem, 3:9 Idumea, beyond the Jordan River, 3:10 and around Tyre and Sidon a great multitude came to him when they heard about the things he had done. 3:9 Because of the crowd, he told his disciples to have a small boat ready for him so the crowd would not press toward him. 3:10 For he had healed many, so that all who were afflicted with diseases pressed toward him in order to touch him. 3:11 And whenever the unclean spirits saw him, they fell down before him and cried out, “You are the Son of God.” 3:12 But he sternly ordered them not to make him known. 10

Appointing the Twelve Apostles

3:13 Now Jesus went up the mountain and called for those he wanted, and they came to him. 3:14 He appointed twelve (whom he named apostles), 15 so that they would be with him and he could send them to preach 3:15 and to have authority to cast out demons. 3:16 He appointed twelve: 16 To Simon he gave the name Peter; 3:17 to James and his brother John, the sons of Zebedee, 18 he gave the name Boanerges (that is, “sons of thunder”); 3:18 and Andrew, Philip, Bartholomew, 19 Matthew, Thomas, 20 James the son of Alphaeus, Thaddaeus, 21 Simon the Zealot, 22 and Judas Iscariot, 23 who betrayed him. 24

1 tn Grk “And.” Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
2 tn The word “him” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context.
3 map For location see Map5:B1; Map6:F3; Map7:E2; Map8:F2; Map10:B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
4 tc In “River” is not in the Greek text but is supplied for clarity. The region referred to here is sometimes known as Transjordan (i.e., “across the Jordan”).
5 map For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.
6 sn These last two locations, Tyre and Sidon, represented an expansion outside of traditional Jewish territory. Jesus’ reputation continued to expand into new regions.
7 tn Grk “they”; the referent (the crowd) has been specified in the translation for clarity.
8 sn Unclean spirits refers to evil spirits.
9 tn Grk “And.” Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
10 sn Jesus did not permit the demons to make him known because the time for such disclosure was not yet at hand, and such a revelation would have certainly been misunderstood by the people. In all likelihood, if the people had understood him early on to be the Son of God, or Messiah, they would have reduced his mission to one of political deliverance from Roman oppression (cf. John 6:15). Jesus wanted to avoid, as much as possible, any premature misunderstanding about who he was and what he was doing. However, at the end of his ministry, he did not deny such a title when the high priest asked him (14:61-62).
11 tn Grk “And.” Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
12 sn Or “up a mountain” (ἐις τὸ ὕψος, eis to horos). The expression up the mountain here may be idiomatic or generic, much like the English “he went to the hospital” (cf. 15:29), or even intentionally reminiscent of Exod 24:12 (LXX), since the genre of the Sermon on the Mount seems to be that of a new Moses giving a new law.
13 tn Grk “And he.”
14 sn The term apostles is rare in the gospels, found only here and Matt 10:2, and six more times in Luke (6:13; 9:10; 11:49; 17:5; 22:14; 24:10).
15 tc The phrase “whom he named apostles” is lacking in the majority of mss (A C* [D L f1 33 173 latt sy]). Several primary Alexandrian and Caesarean witnesses (N B [C* W] Θ f13 28 pc co) include the phrase, so the external evidence is strongly in favor of this reading, especially since Alexandrian witnesses tend to witness to the shorter reading. It is possible that the Alexandrian witnesses have inserted these words to bring the text in line with Luke 6:13 (TCKNT 69), but against this is the internal evidence of Mark’s style: Mark tends toward gratuitous redundancy. Thus the inclusion of this phrase is supported by both internal and external evidence and should be regarded as more likely original than the omission.
16 tc The phrase “he appointed twelve” is lacking in the majority of manuscripts (A C* L ΔΘ f33 2427 334 lat sy bo). Some important witnesses include the phrase (N B C* Δ 565 579 pc), but perhaps the best explanation for the omission of the clause in the majority of witnesses is haplography in combination with homoiarchon: The first word of the clause in question is καί (kai), and the first word after the clause in question is also καί (kai). And the first two letters of the second word, in each instance, are εν (en). Early scribes most likely jumped accidentally from the first καί to the second, omitting the intervening material. Thus the clause was most likely in the original text. (See 3:14 above for a related textual problem.)
17 sn In the various lists of the twelve, Simon (that is, Peter) is always mentioned first (see also Matt 10:1:4; Luke 6:13-16; Acts 1:13) and the first four are always the same, though not in the same order after Peter.
18 tn Grk “to James, the son of Zebedee, and John, the brother of James.”
19 tn Bartholomew (meaning “son of Tolmai” in Aramaic) could be another name for Nathanael mentioned in John 1:45.
20 sn This is the “doubting Thomas” of John 20:24-29.
21 tc This disciple is called Λεββαίον (Lebbaios, “Lebbaeus”) in D it; see the discussion of the parallel text in Matt 10:3 where conflation occurs among other witnesses as well.
22 tn Grk “the Cananean,” but according to both BDAG 507 s.v. Κανανεύς, and L&N 11.88, this term has no relation at all to the geographical terms for Cana or Canaan, but is derived from the Aramaic term for “enthusiast, zealot” (see Luke 6:15; Acts 1:13), possibly because of an earlier affiliation with the party of the Zealots. He may not have been technically a member of the particular Jewish nationalistic party known as “Zealots” (since according to some scholars this party had not been organized at that time), but simply someone who was zealous for Jewish independence from Rome, in which case the term would refer to his temperament.
23 sn There is some debate about what the name Iscariot means. It probably alludes to a region in Judea and thus might make Judas the only non-Galilean in the group. Several explanations for the name Iscariot have been proposed, but it is probably transliterated Hebrew with the meaning “man of Kerith” (there are at least two villages that had that name). For further discussion see D. L. Bock, Luke (BECNT), 1:546; also D. A. Carson, John, 304.
24 tn Grk “who even betrayed him.”
3:20 Now⁠1 Jesus² went home, and a crowd gathered so that they were not able to eat. 3:21 When his family³ heard this they went out to restrain him, for they said, “He is out of his mind.” 3:22 The experts in the law⁣4 who came down from Jerusalem⁡5 said, “He is possessed by Beelzebul,”⁥6 and, “By the ruler⁡7 of demons he casts out demons.” 3:23 So⁧8 he called them and spoke to them in parables:⁧9 “How can Satan cast out Satan? 3:24 If a kingdom is divided against itself, that kingdom will not be able to stand. 3:25 If a house is divided against itself, that house will not be able to stand. 3:26 And if Satan rises against himself and is divided, he is not able to stand and his end has come. 3:27 But no one is able to enter a strong man’s⁠10 house and thoroughly plunder his house, 3:28 unless he first ties up the strong man. Then he can plunder his house. 3:29 But whoever blasphemes against the Holy Spirit will never be forgiven, but is guilty of an eternal sin”¹¹ 3:30 (because they said, “He has an unclean spirit”¹²).

Jesus’ True Family

3:31 Then¹³ Jesus¹⁴ mother and his brothers¹⁵ came. Standing¹⁶ outside, they sent word to him, to summon him. 3:32 A crowd was sitting around him and they said to him, “Look, your mother and your brothers¹⁷ are outside looking for you.”

¹ tn Grk “And.” Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
² tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
³ tc Western witnesses D W it, instead of reading οἱ παρ᾿ αὐτῷ (hoi par’ autou), here translated “family”), have παρὰ αὐτῶν (parα autou) (i.e., have personified the family), see BDAG 756-57 s.v. παρά.
⁴ A3 b.f.l. The incident involving the religious leaders accusing Jesus of being in league with the devil (3:22-30) is sandwiched between Mark’s mention of Jesus’ family coming to restrain him (the Greek word for restrain here is also used to mean arrest; see Mark 6:17; 12:12; 14:1, 44, 46, 49, 51) because they thought he was out of his mind (3:21). It is probably Mark’s intention in this structure to show that Jesus’ family is to be regarded as not altogether unlike the experts in the law (scribes) in their perception of the true identity of Jesus; they are incorrect in their understanding of him as well. The tone is obviously one of sadness and the emphasis on Jesus’ true family in vv. 31-35 serves to underscore the comparison between his relatives and the scribes on the one hand, and his true family in vv. 31-35 serves to underscore the comparison between his relatives and the scribes on the one hand, and to indicate the implied result of previous action(s) in the narrative.
⁵ tn Or “The scribes.” See the note on the phrase “experts in the law” in 1:22.
⁶ map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
⁷ tn Grk “He has Beelzebul.”
⁸ sn Beelzebul is another name for Satan. So some people recognized Jesus’ work as supernatural, but called it diabolical.
⁹ tn Or “prince.”
¹⁰ tn Grk “And.” Here καί (kai) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.
¹¹ sn Jesus spoke two parables to demonstrate the absurdity of the thinking of the religious leaders who maintained that he was in league with Satan and that he actually derived his power from the devil. The first parable (vv. 23-26) teaches that if Jesus cast out demons by the ruler of the demons, then in reality Satan is fighting against himself, with the result that his kingdom has come to an end. The second parable (v. 28) about tying up a strong man proves that Jesus does not need to align himself with the devil because Jesus is more powerful. Jesus defeated Satan at his temptation (1:12-13) and by his exorcisms he clearly demonstrated himself to be stronger than the devil. The passage reveals the desperate condition of the religious leaders, who in their hatred for Jesus end up attributing the work of the Holy Spirit to Satan (a position for which they will be held accountable, 3:29-30). For an explanation of what a parable is, see the note on parables in 4:2.
¹² sn The three conditional statements in vv. 24-26 express the logical result of the assumption that Jesus heals by Satan’s power, expressed by the religious leaders. The point is clear: If the leaders are correct, then Satan’s kingdom will not stand, so the suggestion makes no sense. Satan would not seek to heal.
¹³ tn The strong man here pictures Satan.
¹⁴ tn Some see the imagery here as similar to Eph 4:7-10, although no opposing entities are explicitly named in that passage. Jesus has the victory over Satan. Jesus’ acts of healing mean that the war is being won and the kingdom is coming.
¹⁵ tn Grk “Truly (ιδοῦν, amīn), I say to you.”
¹⁶ tn Grk “all the sins and blasphemies they may speak will be forgiven the sons of men.”
¹⁷ sn Is guilty of an eternal sin. This passage has troubled many people, who have wondered whether or not they have committed this eternal sin. Three things must be kept in mind: (1) the nature of the sin is to ascribe what is the obvious work of the Holy Spirit (e.g., releasing people from Satan’s power) to Satan himself; (2) it is not simply a momentary doubt or sinful attitude, but is indeed a settled condition which opposes the Spirit’s work, as typified by the religious leaders who opposed Jesus; and (3) a person who is concerned about it has (probably never committed this sin, for those who commit it here (i.e., the religious leaders) are not in the least concerned about Jesus’ warning. On this last point see W. W. Wessel, “Mark,” EBC 8:645-46.
¹⁸ sn Unclean spirit refers to an evil spirit.
¹⁹ tn Grk “And.” Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
²⁰ tn Grk “his”; the referent (Jesus) has been specified in the translation for clarity.
²¹ sn The issue of whether Jesus had brothers (siblings) has had a long history in the church. Epiphanius, in the 4th century, argued that Mary was a perpetual virgin and had no offspring other than Jesus. Others argued that these brothers were really cousins. Nothing in the text suggests any of this. See also John 7:3.
²² tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.
²³ † Many manuscripts read “and your sisters” here after “your brothers” (A D T 700 pm it). However, the pedigree of several of the manuscripts which lack this phrase is considerable (N B C K L W Λ O 33 707 892 1241 1424 2542 pm lat sy). It seems likely that this phrase was added by an early Western scribe to harmonize this statement with Jesus’ response in v. 35. NA²⁷ has the words in brackets, indicating some doubt as
for you.” 3:33 He answered them and said, “Who are my mother and my brothers?” 3:34 And looking at those who were sitting around him in a circle, he said, “Here are my mother and my brothers! 3:35 For whoever does the will of God is my brother and sister and mother.”

The Parable of the Sower

4:1 Again he began to teach by the lake. Such a large crowd gathered around him that he got into a boat on the lake and sat there while the whole crowd was on the shore by the lake. 4:2 He taught them many things in parables, and in his teaching said to them: 4:3 “Listen! A sower went out to sow. 4:4 And as he sowed, some seed fell along the path, and the birds came and devoured it. 4:5 Other seed fell on rocky ground where it did not have much soil. It sprang up at once because the soil was not deep. 4:6 When the sun came up it was scorched, and because it did not have sufficient root, it withered. 4:7 Other seed fell among the thorns, and they grew up and choked it, and it did not produce grain. 4:8 But other seed fell on good soil and produced grain, sprouting and growing; some yielded thirty times as much, some sixty, and some a hundred times.” 4:9 And he said, “Whoever has ears to hear had better listen!”

The Purpose of Parables

4:10 When he was alone, those around him with the twelve asked him about the parables. 4:11 He said to them, “The secret of the kingdom of God has been given to you. But to those outside, everything is in parables,

4:12 so that although they look they may look but not see, and although they hear they may hear but not understand, so they may not repent and be forgiven.”

4:13 He said to them, “Don’t you understand this parable? Then how will you understand any parable? 4:14 The sower sows the word. 4:15 These are the ones on the path where the word is sown: Whenever they hear, immediately Satan comes and snatches the word that was sown in them. 4:16 These are the ones sown on rocky ground: As soon as they hear the word, they to their authenticity.

1 In Grk “Who is my mother and my brothers?” The use of the singular verb ἐστίν (estin) here singles out Mary above Jesus’ brothers, giving her special prominence (see ExSyn 401:2). This is slightly unnatural in English since the predicate nominative is plural, though, so a plural verb was used in the translation.

2 In Grk “Behold my mother and my brothers.”

3 The pleonastic pronoun ὁδούς (hodous, “this one”) which precedes this verb has not been translated.

4 In Grk “and all the crowd.” The clause in this phrase, although coordinate in terms of grammar, is logically subordinate to the previous clause.

5 sn Though parables can contain a variety of figures of speech (cf. 2:19-22; 3:23-25; 4:3-9, 26-32; 7:15-17; 13:28), many times they are simply stories that attempt to teach spiritual truth (which is unknown to the hearers) by using a comparison with something known to the hearers. In general, parables usually advance a single idea, though there may be many parts and characters in a single parable and subordinate ideas may expand the main idea further. The beauty of using the parable as a teaching device is that it draws the listener into the story, elicits an evaluation, and demands a response.

6 sn A sower went out to sow. The background for this well-known parable, drawn from a typical scene in the Palestinian countryside, is a field through which a well worn path runs. Sowing would occur in late fall or early winter (October to December) in the rainy season, looking for sprouting in April or May and a June harvest. The use of seed as a figure for God’s giving life has OT roots (Isa 55:10-11). The point of the parable of the sower is to illustrate the various responses to the message of the kingdom of God (cf. 4:11).

7 sn Mark’s version of the parable, like Luke’s (cf. Luke 8:4-8), uses the collective singular to refer to the seed throughout, so singular pronouns have been used consistently throughout this parable in the English translation. However, the parallel account in Matt 13:1-9 begins with plural pronouns in v. 4 but then switches to the collective singular in v. 5 ff.

8 sn The rocky ground in Palestine would be a limestone base lying right under the soil.

9 sn Grk “it did not have enough depth of earth.”

10 sn Grk “it did not have root.”

11 sn Palestinian weeds like these thorns could grow up to six feet in height and have a major root system.

12 sn That is, crowded out the good plants.

13 sn Here καί (kai) has been translated as “but” to indicate the contrast present in the final stage of the parable.

14 sn The translation “had better listen!” captures the force of the third person imperative more effectively than the traditional “let him hear,” which sounds more like a permissive than an imperative to the modern English reader. This was Jesus’ common expression to listen and heed carefully (cf. Matt 11:15; 13:9, 43; Mark 4:23; Luke 8:8, 14:35).

15 sn Grk “the mystery.”

16 sn The key term secret (μυστήριον, mystérion) can mean either (1) a new revelation or (2) a revealing interpretation of existing revelation as in Dan 2:17-23, 27-30. Jesus seems to understand (L&N 28.77).

17 sn This is an example of a “divine passive,” with God understood to be the source of the revelation (see ExSyn 437-38).

18 sn A quotation from Isa 6:9-10. Thus parables both conceal or reveal depending on whether one is open to hearing what they teach.

19 sn Interestingly, the synoptic parallels each use a different word for Satan here: Matt 13:19 has “the evil one,” while Luke 8:12 has “the devil.” This illustrates the fluidity of the gospel tradition in often using synonyms at the same point of the parallel tradition.

20 sn The word of Jesus has the potential to save if it germinates in a person’s heart, something the devil is very much against.
receive it with joy. 4:17 But⁴ they have no root in themselves and do not endure.² Then, when trouble or persecution comes because of the word, immediately they fall away. 4:18 Others are the ones sown among thorns: They are those who hear the word, 4:19 but³ worldly cares, the seductiveness of wealth,⁴ and the desire for other things come in and choke the word,⁵ and it produces nothing. 4:20 But⁶ these are the ones sown on good soil: They hear the word and receive it and bear fruit, one thirty times as much, one sixty, and one a hundred.”

The Parable of the Lamp

4:21 He also said to them, “A lamp⁷ isn’t brought to be put under a basket⁸ or under a bed, is it? Isn’t it to be placed on a lampstand? 4:22 For nothing is hidden except to be revealed,⁹ and nothing concealed except to be brought to light. 4:23 If anyone has ears to hear, he had better listen!”¹⁰ 4:24 And he said to them, “Take care about what you hear. The measure you use will be the measure you receive,¹¹ and more will be added to you. 4:25 For whoever has will be given more, but¹² whoever does not have, even what he has will be taken from him.”¹³

The Parable of the Growing Seed

4:26 He also said, “The kingdom of God is like someone who spreads seed on the ground. 4:27 He goes to sleep and gets up, night and day, and the seed sprouts and grows, though he does not know how. 4:28 By itself the soil produces a crop, first the stalk, then the head, then the full grain in the head. 4:29 And when the grain is ripe, he sends in the sickle¹⁴ because the harvest has come.”¹⁵

The Parable of the Mustard Seed

4:30 He also asked, “To what can we compare the kingdom of God, or what parable can we use to present it? 4:31 It is like a mustard seed¹⁶ that when sown in the ground, even though it is the smallest of all the seeds in the ground – 4:32 when it is sown, it grows up,¹⁷ becomes the greatest of all garden plants, and grows large branches so that the wild birds¹⁸ can nest in its shade.”¹⁹

The Use of Parables

4:33 So²⁰ with many parables like these, he spoke the word to them, as they were able to hear. 4:34 He did not speak to them without a

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¹ tn Grk “And.” Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
² tn Grk “are temporary.”
³ tn Grk “and.” Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
⁴ tn Grk “the deceitfulness of riches.” Cf. BDAG 99 s.v. ἐλαφραία, 1. “the seduction which comes from wealth.”
⁵ sn That is, their concern for spiritual things is crowded out by material things.
⁶ tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
⁷ sn The lamp is probably an ancient oil burning lamp or perhaps a candlestick. Jesus is comparing revelation to light, particularly the revelation of his ministry.
⁸ tn Or “a bowl”; this refers to any container for dry material of about eight liters (two gallons) capacity. It could be translated “basket, box, bowl” (L&N 6.151).
⁹ tn Or “disclosed.”
¹⁰ tn The translation “had better listen!” captures the force of the third person imperative more effectively than the traditional “let him hear,” which sounds more like a permissive than an imperative to the modern English reader. This was the Greek word εὐθύς (euthus, often translated “immediately” or “right away”) which has not been translated here. It sometimes occurs with a weakened, inferential use (BDAG 406 s.v. 2), not contributing significantly to the flow of the narrative. For further discussion, see R. J. Decker, Temporal Deictic of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect (SBG 10), 73-77.
¹¹ sn Because the harvest has come. This parable is found only in Mark (cf. Matt 13:24-30) and presents a complete picture of the coming of God’s kingdom: (1) sowing; (2) growth; (3) harvest. Some understand the parable as a reference to evangelism. While this is certainly involved, it does not seem to be the central idea. In contrast to the parable of the sower which emphasizes the quality of the different soils, this parable emphasizes the power of the seed to cause growth (with the clear implication that the mysterious growth of the kingdom is accomplished by God), apart from human understanding and observation.
¹² sn Mustard seeds are known for their tiny size.
¹³ tn Mark 4:31-32 is fairly awkward in Greek. Literally the sentence reads as follows: “As a mustard seed, which when sown in the earth, being the smallest of all the seeds in the earth, and when it is sown, it grows up…” The structure has been rendered in more idiomatic English, although some of the awkward structure has been retained for rhetorical effect.
¹⁴ sn Grk οὐδὲν (oudeon, often translated “nothing”) or “the birds of the sky”; the Greek word αὐτόκεφαλον (autoképhalon) may be translated either “sky” or “heaven,” depending on the context. The idiomatic expression “birds of the sky” refers to wild birds as opposed to domesticated fowl (cf. BDAG 809 s.v. πετεινόν).
¹⁵ sn The point of the parable seems to be that while the kingdom of God may appear to have insignificant and unnoticeable beginnings (i.e., in the ministry of Jesus), it will some-
day (i.e., at the second advent) become great and quite expansive. The kingdom, however, is not to be equated with the church, but rather the church is an expression of the kingdom. Also, there is important OT background in the image of the mustard seed that grew and became a tree: Ezek 17:22-24 pictures the reemergence of the Davidic house where people can find calm and shelter. Like the mustard seed, it would start out small but grow to significant size.
¹⁶ tn Grk “And.” Here καί (kai) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.
4:35 On that day, when evening came, Jesus said to his disciples, “Let’s go across to the other side of the lake.” 4:36 So after leaving the crowd, they took him along, just as he was, in the boat, and other boats were with him. 4:37 Now a great windstorm developed and the waves were breaking into the boat, so that the boat was nearly swamped. 4:38 But he was in the stern, sleeping on a cushion. They woke him up and said to him, “Teacher, don’t you care that we are about to die?” 4:39 So he got up and rebuked the wind, and said to the sea, “Be quiet! Calm down!” Then the wind stopped, and it was dead calm. 4:40 And he said to them, “Why are you cowardly? Do you still not have faith?” 4:41 They were overwhelmed by fear and said to one another, “Who then is this? Even the wind and sea obey him!”

2 In Grk “he”: the referent (Jesus) has been specified in the translation for clarity.

3 In the phrase “of the lake” is not in the Greek text but is clearly implied; it has been supplied here for clarity.

4 In Grk “And.” Here καὶ (kai) has been translated as “so” to indicate the response to Jesus’ request.

5 In it is possible that this prepositional phrase modifies “as he was,” not “they took him along.” The meaning would then be “they took him along in the boat in which he was already sitting” (see 4:1).

sn A boat that held all the disciples would be of significant size.

6 In Grk “And.” Here καὶ (kai) has been translated as “now” to indicate the transition to a new topic.

6 In Or “a squall.”

sn The Sea of Galilee is located in a depression some 700 ft (200 m) below sea level and is surrounded by hills. Frequently a rush of wind and the right mix of temperatures can cause a storm to come suddenly on the lake. Storms on the Sea of Galilee were known for their suddenness and violence.

7 In Grk “And.” Here καὶ (kai) has been translated as “but” to indicate the contrast present in this context.

8 In Grk “And.” Here καὶ (kai) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

9 In Or “commanded” (often with the implication of a threat, L&N 33.331).

10 sn Who has authority over the seas and winds is discussed in the OT: Ps 104:3; 135:7; 107:23-30. When Jesus rebuked the wind and the sea he was making a statement about who he was.

11 In Grk “And.” Here καὶ (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

12 sn Jesus’ authority over creation raised a question for the disciples about who he was exactly (Who then is this?). This verse shows that the disciples followed Jesus even though they did not know all about him yet.

13 This section in Mark (4:35-5:43) contains four miracles: (1) the calming of the storm; (2) the exorcism of the demon-possessed man; (3) the giving of life to Jairus’ daughter; (4) the healing of the woman hemorrhaging for twelve years. All these miracles demonstrate Jesus’ right to proclaim the kingdom message and his sovereign authority over forces, directly or indirectly, hostile to the kingdom. The last three may have been brought together to show that Jesus had power over all adversity, since contact with graves, blood, or a corpse was regarded under Jewish law as causing a state of ritual uncleanness.

Healing of a Demonic

5:1 So they came to the other side of the lake, to the region of the Gerasenes. 5:2 Just as Jesus was getting out of the boat, a man with an unclean spirit22 came from the tombs and met him. 5:3 He lived among the tombs, and no one could bind him anymore, not even with a chain. 5:4 For his hands and feet had often been bound with chains and shackles,23 but he had torn the chains apart and broken the shackles in pieces. No one was strong enough to subdue him. 5:5 Each night and every day among the tombs and in the mountains, he would cry out and cut himself with stones. 5:6 When he saw Jesus from a distance, he ran and bowed down before him. 5:7 Then he cried out with a loud voice, “Leave me alone,22 Jesus, Son of the Most High God! I was locked up in chains for the benefit of many people.24 Yet I have been released from the chains of the law.” 24 Others translate “for the benefit of many” as “in the sight of many.” While the Greek text is clear that it is the man who had the unclean spirit who came from the tombs. To make this clear a second verb, “came,” is supplied in English: “came from the tombs and met him.”

14 sn In Grk “And.” Here καὶ (kai) has been translated as “so” to indicate a summary and transition in the narrative.

15 to The textual tradition here is quite complicated. Most later MSS (A C 33 565 579 700 892 1241 1442 ms sy bo) have “Gadarenes.” Others (א B D latt sa) have “Gerasenes,” which is the reading fol-
downed in the translation here and in Luke 8:26. The difference is that Jesus has crossed over into Gentile territory, “op-

16 sn The region of the Gerasenes would be in Gentile territory on the (south)eastern side of the Sea of Galilee across from Galilee. Matthew 8:28 records this miracle as occurring “in the region of the Gades-

17 sn Unclean spirit refers to an evil spirit.

18 sn “Then” to indicate the implied sequence of events within the narrative.

19 sn “What to me and to you?” (an idiom). The phrase τι ἐμοὶ καὶ σοι (ti emoi kai soi) is Semitic in origin, though it made its way into colloquial Greek (BDAG 275 s.v. τις). The equivalent Hebrew expression in the OT had two basic meanings: (1) When one person was unjustly bothering another, the injured party could say “What to me and to you?” meaning, “What have I done to you that you should do this to me?” (Judg 11:12; 2 Chr 35:21, 1 Kgs 17:18). (2) When someone was asked to get involved in a matter he felt was no business of his own, he could say to the one asking him, “What to me and to you?” meaning, “That is your business, how am I in-

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22 sn Jesus’ authority over creation raised a question for the disciples about who he was exactly (Who then is this?). This verse shows that the disciples followed Jesus even though they did not know all about him yet.

23 In Grk “And.” Here καὶ (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
implore you by God—do not torment me!” 5:8 (For Jesus had said to him, “Come out of that man, you unclean spirit!”) 5:9 Jesus asked him, “What is your name?” And he said, “My name is Legion; for we are many.” 5:10 He begged Jesus repeatedly not to send them out of the region. 5:11 There on the hillside, a great herd of pigs was feeding. 5:12 And the demonic spirits begged him, “Send us into the pigs. Let us enter them.” 5:13 Jesus gave them permission. So the unclean spirits came out and went into the pigs. Then the herd rushed down the steep slope into the lake, and about two thousand were drowned in the lake.

5:14 Now the herdsmen ran off and spread the news in the town and countryside, and the people went out to see what had happened. 5:15 They came to Jesus and saw the demon-possessed man sitting there, clothed and in his right mind—the one who had the “Legion” and they were afraid. 5:16 Those who had seen what had happened to the demon-possessed man reported it, and they also told about the pigs. 5:17 Then they asked Jesus to leave their region. 5:18 As he was getting into the boat the man who had been demon-possessed asked if he could go with him. 5:19 But Jesus did not permit him to do so. Instead, he said to him, “Go to your home and to your people and tell them what the Lord has done for you.” 5:20 So he went away and began to proclaim in the Decapolis what Jesus had done for him, and all were amazed.

Restoration and Healing

5:21 When Jesus had crossed again in a boat to the other side, a large crowd gathered around him, and he was by the sea. 5:22 Then one of the synagogue rulers, named Jairus, came up, and when he saw Jesus, he fell at his feet. 5:23 He asked him urgently, “My little daughter is near death. Come and lay your hands on her so
that she may be healed and live.” 5:24 Jesus went with him, and a large crowd followed and pressed around him.

5:25 Now a woman was there who had been suffering from a hemorrhage for twelve years. 5:26 She had endured a great deal under the care of many doctors and had spent all that she had. Yet instead of getting better, she grew worse.

5:27 When she heard about Jesus, she came up behind him in the crowd and touched his cloak, 5:28 for she kept saying, “If only I touch his clothes, I will be healed.” 5:29 At once the bleeding stopped, and she felt in her body that she was healed of her disease. 5:30 Jesus knew at once that power had gone out from him. He turned around in the crowd and said, “Who touched my clothes?” 5:31 His disciples said to him, “You see the crowd pressing against you and you say, ‘Who touched me?’” 5:32 But he looked around to see who had done it. 5:33 Then the woman, with fear and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth. 5:34 He said to her, “Daughter, your faith has made you well. 5:35 Go in peace, and be healed of your disease.”

5:36 While he was still speaking, people came from the synagogue ruler’s house saying, “Your daughter has died. Why trouble the teacher any longer?” 5:36 But Jesus, paying no attention to what was said, told the synagogue ruler, “Do not be afraid; just believe.” 5:37 He did not let anyone follow him except Peter, James, and John, the brother of James. 5:38 They came to the house of the synagogue ruler where he saw noisy confusion and people weeping and wailing loudly. 5:39 When he entered he said to them, “Why are you distressed and weeping? The child is not dead but asleep.” 5:40 And they began making fun of him. 5:41 But he put them all outside and he took the child’s father and mother and his own companions and went into the room where the child was. 5:41 Then, gently taking the child by the hand, he said to her, “Talitha koum,” which means, “Little girl, I say to you, get up.” 5:42 The girl got up at once and began to walk around (she was twelve years old). They were completely astonished at this. 5:43 He strictly ordered that no one should know about this, and told them to give her something to eat.

Rejection at Nazareth

6:1 Now Jesus left that place and came to his hometown, and his disciples followed him. 6:2 When the Sabbath came, he began to teach in the synagogue. Many who heard him were astonished, saying, “Where did he get these ideas?” And what is this wisdom that has been given to him? What are these miracles that are done through his hands? 6:3 Isn’t this the

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1. In Grk “He”; the referent (Jesus) has been specified in the translation for clarity.
2. In Grk “And.” Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
3. In Grk “a flow of blood.”
4. This story of the woman who had been suffering from hemorrhages for twelve years is recounted in the middle of the story about Jairus’ daughter. Mark’s account (as is often the case) is longer and more detailed than the parallel accounts in Matt 9:18-26 and Luke 8:40-56. Mark’s fuller account may be intended to show that the healing of the woman was an anticipation of the healing of the little girl.
5. In Grk “garment,” but here μότον (himation) denotes the outer garment in particular.
6. In the imperfect verb is here taken iteratively, for the context suggests that the woman was trying to muster up the courage to touch Jesus’ cloak.
7. In Grk “saved.”
8. In Grk “the flow of her blood dried up.”
9. The woman was most likely suffering from a vaginal hemorrhage, in which case her bleeding would make her ritually unclean.
10. In Grk “And.” Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
11. Or “has delivered you”; Grk “has saved you.” This should not be understood as an expression for full salvation in the immediate context; it refers only to the woman’s healing.
12. In Grk “and James,” but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.
13. In Grk “and,” though such a paratactic structure is rather awkward in English.
14. This group probably includes outside or even professional mourners, not just family, because a large group seems to be present.
15. In Grk “They were laughing at him.” The imperfect verb has been taken ingressively.
16. In Grk “threw them all outside.” The verb used, ἐκβάλλω (eckballō), almost always has the connotation of force in Mark.
17. In Grk “those with him.”
18. In Grk “into where the child was.”
19. The Greek word εὖθες (euthes, often translated “immediately” or “right away”) has not been translated here. It sometimes occurs with a weakened, inferential use (BDAG 406 s.v. 2), not contributing significantly to the flow of the narrative. For further discussion, see R. J. Decker, Temporal Deixis of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect (SBG 10), 73-77.
20. That no one should know about this. See the note on the phrase who he was in 3:12.
21. In Grk “And.” Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
22. In Greek “hometown” (where he spent his childhood years) was Nazareth, about 20 miles (30 km) southwest of Capernaum.
Send Out the Twelve Apostles

6:7 Jesus came to send them out two by two. He gave them authority over the unclean spirits. 6:8 He instructed them to take nothing for the journey except a staff—no bread, no bag, no money in their belts—6:9 and to put on sandals but not to wear two tunics. 6:10 He said to them, “Wherever you enter a house, stay there until you leave the area. 6:11 If a place will not welcome you or listen to you, as you go out from there, shake the dust off11 your feet as a testimony against them.” 6:12 So22 they went out and preached that all should repent. 6:13 They cast out many demons and anointed many sick people with oil and healed them.

The Death of John the Baptist

6:14 Now,15 King Herod14 heard this, for Jesus’15 name had become known. Some16 were saying, “John the baptizer17 has been raised from the dead, and because of this, miraculous powers are at work in him.” 6:15 Others said, “He is Elijah.” Others said, “He is a prophet, like one of the prophets from the past.” 6:16 But when Herod heard this, he said, “John, whom I beheaded, has been raised!” 6:17 For Herod himself had sent men, arrested John, and bound him in prison on account of Herodias, his brother Philip’s wife, because Herod18 had married her. 6:18 For John had repeatedly told19 Herod, “It is not lawful for you to have your brother’s wife.” 6:19 So Herodias nursed a grudge against him and wanted to kill him. But21 she could not 6:20 because Herod stood in awe of20 John and protected him, since he knew that John25 was a righteous and holy man.

1 tc Evidently because of the possible offensiveness of designating Jesus a carpenter, several MSS [I[resp][ε]] f133 [565 579] 700 [2542] pc it vg wm harmonize the words “carpenter, the son” to the parallel passage in Matt 13:55, “the son of the carpenter.” Almost all the rest of the MSS read “the carpenter, the son.” Since the explicit designation of Jesus as a carpenter is the more difficult reading, and is much better attested, it is most likely correct.

2 sn The reference to Jesus as the carpenter is probably derogatory, indicating that they knew Jesus only as a common laborer like themselves. The reference to him as the son of Mary (even though Jesus’ father was probably dead by this point) appears to be somewhat derogatory, for a man was not regarded as his mother’s son in Jewish usage unless an insult was intended (cf. Judg 11:1:2; John 6:42; 8:41; 9:29).

3 tn Grk “And.” Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

4 tn Grk “And.” Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

5 tn Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

6 sn The phrase unclean spirits refers to evil spirits.

7 sn Neither Matt 10:35–37 nor Luke 10:1:3 allow for a staff. It might be that Matthew and Luke mean not taking an extra staff, or that the expression is merely rhetorical for “traveling light,” which has been rendered in two slightly different ways.

8 tn Or “no traveler’s bag”; or possibly “no beggar’s bag” (L&N 6:145; BDAG 811 s.v. ἄχος).

9 tn Or “shirts” (a long garment worn under the cloak next to the skin). The name for this garment (χιτῶν, chitōn) presents some difficulty in translation. Most modern readers would not understand what a “tunic” was any more than they would be familiar with a “chiton.” On the other hand, attempts to find a modern equivalent are also a problem: “Shirt” conveys the idea of a much shorter garment that covers only the upper body, and “undergarment” (given the styles of modern underwear) is more misleading still. “Tunic” was therefore employed, but with a note to explain its nature.

10 sn Jesus telling his disciples to stay there in one house contrasts with the practice of religious philosophers in the ancient world who went from house to house begging.

11 sn To shake the dust off represented shaking off the uncleanliness from one’s feet; see Luke 10:11; Acts 13:51; 18:6. It was a sign of rejection.

12 tn Grk “And.” Here καί (kai) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

13 tn Grk “And.” Here καί (kai) has been translated as “now” to indicate the transition to a new topic.

14 sn Herod was technically not a king, but a tetrarch, a ruler with rank and authority lower than a king. A tetrarch ruled only with the approval of the Roman authorities. This was roughly equivalent to being governor of a region. In the NT, Herod, who ruled over Galilee, is called a king (Matt 14:9; Mark 6:14-29), reflecting popular usage rather than an official title.

15 sn Grk “his”; the referent (Jesus) has been specified in the translation for clarity.

16 tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

17 tn While Matthew and Luke consistently use the noun βαπτίστης (baptistēs, “the baptizer”) to refer to John, as a kind of a title, Mark prefers the substantival participle ὁ βαπτιστής (ho baptistēs, “the one who baptizes, the baptizer”) to describe him (only twice does he use the noun [Mark 6:25; 8:28]).

18 tn Grk “he”; here it is necessary to specify the referent as “Herod,” since the nearest previous antecedent in the translation is Philip.

19 tn The imperfect tense verb is here rendered with an iterative force.

20 sn It is not lawful for you to have your brother’s wife. This was a violation of OT law (Lev 18:16; 20:21). In addition, both Herod Antipas and Herodias had each left marriages to enter into this union.

21 tn Grk “and,” Here καί (kai) has been translated as “but” to indicate the contrast present in this context.

22 tn Grk “was fearing,” “was respecting”; the imperfect tense connotes an ongoing fear or respect for John.

23 tn Grk “he”; the referent (John) has been specified in the translation for clarity.
When Herod heard him, he was thoroughly baffled, and yet he liked to listen to John.  

6:21 But a suitable day came, when Herod gave a banquet on his birthday for his court officials, military commanders, and leaders of Galilee. 6:22 When his daughter Herodias came in and danced, she pleased Herod and his dinner guests. The king said to the girl, “Ask me for whatever you want and I will give it to you.” 6:23 He swore to her, “Whatever you ask I will give you, up to half my kingdom.” 6:24 So she went out and said to her mother, “What should I ask for?” Her mother said, “I want the head of John the baptizer.” 6:25 Immediately she hurried back to the king and made her request: “I want the head of John the Baptist on a platter immediately.” 6:26 Although it grieved the king deeply, he did not want to reject her request because of his oath and his guests. 6:27 So the king sent an executioner at once to bring John’s head, and he went and beheaded John in prison. 6:28 He brought his head on a platter and gave it to the girl, and the girl gave it to her mother. 6:29 When John’s disciples heard this, they came and took his body and placed it in a tomb.

The Feeding of the Five Thousand  

6:30 Then the apostles gathered around Jesus and told him everything they had done and taught. 6:31 He said to them, “Come with me privately to an isolated place and rest a while” (for many were coming and going, and there was no time to eat). 6:32 So they went away by themselves in a boat to some remote place. 6:33 But many saw them leaving and recognized them, and they hurried on foot from all the towns probably best to read the text without πολλά. NA places the word in brackets, indicating some doubt as to its authenticity.

The expression "up to half my kingdom" is a proverbial comment meaning "great wealth."

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The expression "up to half my kingdom" is a proverbial comment meaning "great wealth."
and arrived there ahead of them. 6:34 As Jesus came ashore he saw the large crowd and he had compassion on them, because they were like sheep without a shepherd. So he taught them many things.

6:35 When it was already late, his disciples came to him and said, “This is an isolated place and it is already very late. 6:36 Send them away so that they can go into the surrounding countryside and villages and buy something for themselves to eat.” 6:37 But he answered them, “You give them something to eat.” And they said, “Should we go and buy bread for two hundred silver coins and give it to them to eat?” 6:38 He said to them, “How many loaves do you have? Go and see.” When they found out, they said, “Five – and two fish.” 6:39 Then he directed them all to sit down in groups on the green grass. 6:40 So they reclined in groups of hundreds and fifties. 6:41 He took the five loaves and the two fish, and looking up to heaven, he gave thanks and broke the loaves. He gave thanks and broke the loaves and the two fish, and looking up to heaven, he gave thanks and broke the loaves. He gave thanks and broke the loaves and the two fish, and looking up to heaven, he gave thanks and broke the loaves. He gave thanks and broke the loaves and the two fish, and looking up to heaven, he gave thanks and broke the loaves. He gave thanks and broke the loaves and the two fish, and looking up to heaven, he gave thanks and broke the loaves.

Walking on Water

6:45 Immediately Jesus made his disciples get into the boat and go on ahead to the other side, to Bethsaida, while he dispersed the crowd. 6:46 After saying good-bye to them, he went to the mountain to pray. 6:47 When evening came, the boat was in the middle of the sea and he was alone on the land. 6:48 He saw them straining at the oars, because the wind was against them. As the night was ending, he came to them walking on the water, for he wanted to pass by them. 6:49 When they saw him walking on the water, they thought he was a ghost. They cried out, 6:50 for they all saw him and were frightened.

11 tn Here καί (kai) has been translated as “now” to indicate a somewhat parenthetical remark by the author.
12 tn The Greek word here is ἀνήρ, meaning “adult male” (BDAG 79 s.v. 1). According to Matt 14:21, Jesus fed not only five thousand men, but also an unspecified number of women and children.
13 tn Many good mss (D 6 W Θ f-137 28 565 700 2542 lat sa) lack τοὺς ἄρτους (tous artois, lit. “the loaves” [here translated “the bread”]). On the other hand, just as weighty Μ (A B L 33 2427 Θ) have the words. Although a decision is not easy, the most satisfactory explanation seems to be that scribes were more prone to delete than to add the words here. They may have been puzzled as to why “the bread” should be mentioned without a corresponding mention of “fish.” Since neither Matt 14:21 nor Luke 9:17 explicitly mention the bread, a desire for harmonization may have motivated the copyists as well. On the other hand, D and W are prone to longer, explanatory readings. Since they both lack the words here, it is likely that their archetypes also lacked the words. But given Mark’s pleonastic style, the good witnesses with “the bread,” and a reasonable explanation for the omission, “the bread” is most likely part of the original text of Mark.
14 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
15 tn This verse is one complete sentence in the Greek text, but it has been broken into two sentences in English for clarity.
16 tn Grk “about the fourth watch of the night,” between 3 a.m. and 6 a.m.
17 tn Or “on the lake.”
18 tn The καί (kai) was translated so as to introduce a subordinate clause, i.e., with the use of “for.” See BDF §442.9.
19 tn The statement he wanted to pass by them is somewhat difficult to understand. There are at least two common interpretations: (1) it refers to the perspective of the disciples, that is, from their point of view it seemed that Jesus wanted to pass by them; or (2) it refers to a theophany and uses the language of the Greek Old Testament (LXX) when God “passed” by Moses at Sinai (cf. Exod 33:19, 22). According to the latter alternative, Jesus is “passing” by the disciples during their struggle, in order to assure them of his presence with them. See W. Lane, Mark (NICNT), 236.
20 tn Grk “on the sea,” “on the lake.” The translation “water” has been used here for stylistic reasons (cf. the same phrase in v. 48).
21 tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.
terrified. But immediately he spoke to them: 4 “Have courage! It is I. Do not be afraid.” 5 Then he went up with them into the boat, and the wind ceased. They were completely astonished, 6:52 because they did not understand about the loaves, but their hearts were hardened.

Healing the Sick

6:53 After they had crossed over, they came to land at Gennesaret and anchored there. 6:54 As they got out of the boat, people immediately recognized Jesus. 6:55 They ran through that whole region and began to bring the sick on mats to wherever he was rumored to be. 6:56 And wherever he would go — into villages, towns, or countryside — they would place the sick in the marketplaces, and would ask him if they could just touch the edge of his cloak, and all who touched it were healed.

Breaking Human Traditions

7:1 Now the Pharisees and some of the experts in the law who came from Jerusalem gathered around him. 7:2 And they saw that some of Jesus’ disciples ate their bread with unclean hands, that is, unwashed. 7:3 (For the Pharisees and all the Jews do not eat unless they perform a ritual washing, 7:10 holding fast to the tradition of the elders. 7:4 And when they come from the marketplace, they do not eat unless they wash. They hold fast to many other traditions: the washing of cups, pots, kettles, and dining couches.

The longer reading, in this case, can thus be argued as the harder reading. On balance, even though a decision is difficult (especially because of the weighty external evidence for the shorter reading), it is preferable to retain κλίνην in the text.

A quotation from Exod 20:12; Deut 5:16.
you no longer permit him to do anything for his father or mother. 7:13 Thus you nullify the word of God by your tradition that you have handed down. And you do many things like this."

7:14 Then he called the crowd again and said to them, “Listen to me, everyone, and understand. 7:15 There is nothing outside of a person that can defile him by going into him. Rather, it is what comes out of a person that defiles him.”

7:17 Now when Jesus had left the crowd and entered the house, his disciples asked him about the parable. 7:18 He said to them, “Are you so foolish? Don’t you understand that whatever goes into a person from outside cannot defile him? 7:19 For it does not enter his heart but his stomach, and then goes out into the sewer.” (This means all foods are clean.) 7:20 He said, “What comes out of a person defiles him. 7:21 For from within, out of the human heart, come evil ideas, sexual immorality, theft, murder, adultery, greed, evil, deceit, debauchery, envy, slander, pride, and folly.

7:22 All these evils come from within and defile a person.”

A Syrophoenician Woman’s Faith

7:24 After Jesus left there, he went to the region of Tyre. When he went into a house, he did not want anyone to know, but he was not able to escape notice. 7:25 Instead, a woman whose young daughter had an unclean spirit immediately heard about him and came and fell at his feet. 7:26 The woman was a Greek, of Syrophoenician origin. She asked him to cast the demon out of her daughter. 7:27 He said to her, “Let the children be satisfied first, for it is not right to take the children’s bread and to throw it to the dogs.” 7:28 She answered, “Yes, Lord, but even the dogs under the table eat the children’s crumbs.” 7:29 Then he said to her, “Because you said this, you may go. The demon has left your daughter.” 7:30 She went home and found the child lying on the bed, and the demon gone.

Healing a Deaf Mute

7:31 Then Jesus went out again from the region of Tyre and came through Sidon to the Sea of Galilee in the region of the Decapolis. 7:32 They brought to him a deaf man who had difficulty speaking, and they asked him to place his hands on him. 7:33 After Jesus took him aside privately, away from the crowd, he put his hand on him...

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1 tn Grk “nullifying.” This participle shows the results of the Pharisees’ command.
2 tn Grk “And.” Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
3 tc Most later mss add 7:16 “Let anyone with ears to hear, listen.” This verse is included in A D W Θ f 333 33 Π sy sy, but is lacking in important Alexandrian mss and a few others (B L Δ* 0274 28 2427). It appears to be a scribal gloss (see 4:9 and 4:23), perhaps introduced as a reiteration of the thought in 7:14, and is almost certainly not an original part of the Greek text of Mark. The present translation follows NA27 in omitting the verse number, a procedure also followed by a number of other modern translations.
4 tn Grk “And.” Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
5 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
6 tn Or “into the latrine.”
7 sn This is a parenthetical note by the author.
8 tn Grk “He”; the referent (Jesus) has been specified in the translation for clarity.
9 tc Most mss, including early and important witnesses (א B F 333 33 33 2247 Π sy sy), have here καί Σίδονος (kai Sidōnos, “and Sidon”). The Western text, as well as several other important mss (D L W Θ Δ 28 565 R it), lack the words. Although the external evidence is on the side of inclusion, it is difficult to explain why scribes would omit the mention of Sidon. On the other hand, the parallels in v. 31 and Matt 15:21 would be sufficient motivation for scribes to add Sidon here. Furthermore, every other mention of Tyre in the Gospels is accompanied by Sidon, putting pressure on scribes to conform this text as well. The shorter reading therefore, though without compelling external evidence on its side, is strongly supported by internal evidence, rendering judgment on its authenticity fairly certain.
10 tn Grk “And.” Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
11 sn Unclean spirit refers to an evil spirit.
12 tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.
13 tn Or “lap dogs, house dogs,” as opposed to dogs on the street. The diminutive form originally referred to puppies or little dogs, then to house pets. In some Hellenistic uses κυνάριον (kunartiōn) simply means “dog.”
14 tn The term dogs does not refer to wild dogs (scavenging animals roaming around the countryside) in this context, but to small dogs taken in as house pets. It is thus not a derogatory term per se, but is instead intended by Jesus to indicate the privileged position of the Jews (especially his disciples) as the initial recipients of Jesus’ ministry. The woman’s response of faith and her willingness to accept whatever Jesus would offer pleased him to such an extent that he granted her request. This is the only miracle mentioned in Mark that Jesus performed at a distance without ever having seen the afflicted person, or issuing some sort of audible command.
15 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
16 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
17 map For location see Map1-A1; Map2-G2; Map4-A1; JP3-F3; JP4-F3.
18 map For location see Map1-A1; JP3-F3; JP4-F3.
19 sn The Decapolis refers to a league of towns (originally consisting of ten; the Greek name literally means “ten towns”) whose region (except for Scythopolis) lay across the Jordan River.
20 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
fingers in the man’s ears, and after spitting, he touched his tongue. But as much as he ordered them not to do this, they proclaimed it all the more. And immediately the man’s ears were opened, his tongue loosened, and he spoke plainly. Jesus ordered them not to tell anything. But as much as he ordered them not to do this, they proclaimed it all the more. And immediately the man’s ears were opened, his tongue loosened, and he spoke plainly.

The Feeding of the Four Thousand

8:1 In those days there was another large crowd with nothing to eat. So Jesus called his disciples and said to them, “I have compassion on the crowd, because they have already been here with me three days, and they have nothing to eat. If I send them home hungry, they will faint on the way, and some of them have come from a great distance.”

8:2 His disciples answered him, “Where can someone get enough bread in this desolate place to satisfy these people?”

8:3 He asked them, “How many loaves do you have?” They replied, “Seven.”

8:4 Then he directed the crowd to sit down on the ground. After he took the seven loaves and gave thanks, he broke them and began giving them to the disciples to serve. So they served the crowd. They also had a few small fish. After giving thanks for these, he told them to serve these as well.

8:5 Everyone ate and was satisfied, and they picked up the broken pieces left over, seven baskets full.

The Yeast of the Pharisees and Herod

8:14 Now they had forgotten to take bread, except for one loaf they had with them in the boat.

8:15 And Jesus ordered them, “Watch out! Beware of the yeast of the Pharisees and Herod!” So they began to discuss with one another about having no bread.

8:16 When he learned of this, Jesus said to them, “Why are you arguing about having no bread? Do you still not see or understand? Have your hearts been hardened?

8:17 Though you have eyes, don’t you see? And though you have ears, don’t you hear? Why does this generation look for a sign? I tell you the truth, there will be no sign given to this generation.”

8:18 Then he left them, got back into the boat, and went to the other side.

12 sn The parallel in Matt 15:32-39 notes that the four thousand were only men, a point not made explicit in Mark.

13 sn The words “who ate” are not in the Greek text but have been supplied for clarity.

14 sn Mark 8:1-10. Many commentators, on the basis of similarities between this account of the feeding of the multitude (8:1-10) and that in 6:30-44, have argued that there is only one event referred to in both passages. While there are similarities in language and in the response of the disciples, there are also noticeable differences, including the different number present on each occasion (i.e., 5,000 in chap. 6 and 4,000 here). In the final analysis, the fact that Jesus refers to two distinct feedings in 8:18-20 settles the issue; this passage represents another very similar incident to that recorded in 6:30-44.

15 sn The exact location of Dalmautha is uncertain, but it is somewhere close to the western shore of the Sea of Galilee.

16 sn See the note on Pharisees in 2:16.

17 sn Grk “seeking from him.” The participle σημειούνται (sēmeiountai) shows the means by which the Pharisees argued with Jesus.

18 sn What exactly this sign would have been, given what Jesus was already doing, is not clear. But here is where the fence-sitters reside, refusing to commit to him.

19 sn Grk “Truly (τρuly, amēn), I say to you.”

20 sn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

21 sn Here καί (kai) has been translated as “now” to indicate the transition to a new topic.

22 sn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

23 sn Grk “was giving them orders, saying.” The participle λέγων (legōn) is redundant in English and has not been translated.

24 sn See the note on Pharisees in 2:16.

25 sn Grk “And they were discussing with one another that they had no bread.”

26 sn Grk “becoming aware of it.”

27 sn Or “discussing.”
ears, can't you hear?" Don't you remember? 8:19

When I broke the five loaves for the five thousand, how many baskets full of pieces did you pick up?" They replied, "Twelve." 8:20 "When I broke the seven loaves for the four thousand, how many baskets full of pieces did you pick up?" They replied, "Seven." 8:21 Then he said to them, "Do you still not understand?" 8:24

A Two-stage Healing

8:22 Then they came to Bethsaida. They brought a blind man to Jesus and asked him to touch him. 8:23 He took the blind man by the hand and brought him outside of the village. Then he spat on his eyes, placed his hands on his eyes and asked, "Do you see anything?"

8:24 Regaining his sight he said, "I see people, but they look like trees walking." 8:25 Then Jesus placed his hands on the man's eyes again. And he opened his eyes, his sight was restored, and he saw everything clearly. 8:26 Jesus sent him home, saying, "Do not even go into the village." 8:27

Peter's Confession

8:27 Then Jesus and his disciples went to the villages of Caesarea Philippi. 8:28 On the way he asked his disciples, "Who do people say that I am?"

They replied, "John the Baptist, others say Elijah, and still others, one of the prophets." 8:29 He asked them, "But who do you say that I am?" Peter answered him, "You are the Christ." 8:30 Then he warned them not to tell anyone about him. 8:31

Mark 8:19-10:52

1 tn Grk "do you not hear?"
2 tc † A difficult textual problem is found here, involving three different variants: καί λέγουσιν (kai legousin) is found in 565: pc; διὰ εἶπον (dias eipon) is the reading of Δ W DΘ f1-13 33 892 it; and καί λέγουσιν αὐτῷ (kai legousin auto) is supported by B C L (Δ 579 892) 2427 pc. The first two variants were not translated differently; the third reading, however, would add "to him" after "they replied." What complicates the issue is that the external evidence is fairly evenly split between the second and third readings, though the first reading is in agreement with the second reading in lacking the dative pronoun. Indeed, another layout of the problem here could treat this as two distinct problems: καί λέγουσιν vs. διὰ εἶπον and αὐτῷ vs. omission of the word. In this second arrangement of the problem, the reading without the pronoun has slightly stronger support (καί εἶπαν vs. διὰ εἶπον). And although only one other time in Mark is the object lacking after λέγουσιν (6:38), it is a similar context (viz., the disciples' response before Jesus feeds the five thousand). Very tentatively, the reading that is followed here is καί λέγουσιν, NET puts αὐτῷ in brackets, indicating some doubt as to its authenticity.
3 tn Here καί (kai) has been translated as "Then" to indicate the implied sequence in the narrative.
5 tn Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.
6 tn Grk "to him"; the referent (Jesus) has been specified in the translation for clarity.
7 tn Grk "village, and." Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.
8 tn Grk "on him," but the word πάλιν in v. 25 implies that Jesus touched the man's eyes at this point.
9 tn The verb ἀνοβάλειν, though normally meaning "look up," when used in conjunction with blindness means "regain sight." This is the only occasion in Mark's Gospel where this verb is used. Jesus' reply (v. 25) reflects the sense of Jesus' prohibition.
10 tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.
11 tn Grk "his"; the referent (the blind man) has been specified in the translation for clarity.
12 tn Or "he looked intently"; or "he stared with eyes wide open" (BDAG s.v. διαβλέπω 1).
13 tn Grk He; the referent (Jesus) has been specified in the translation for clarity.
14 map Fpr location see Map1-C1; Map2-F4.
15 tn Grk "he asked his disciples, saying to them." The phrase λέγων αὐτῷ (legōn auto) is redundant in contemporary English and has not been translated.
16 tn Grk "And they said to him, saying." The participle λέγοντες (legontes) is redundant in contemporary English and has not been translated.
17 tn Grk "Then" and "and" to them, saying." The phrase λέγωντες (legontes) is redundant in contemporary English and has not been translated.
18 sn The appearance of Elijah would mean that the end time had come. According to 2 Kgs 2:11, Elijah was still alive. In Mal 4:5 it is said that Elijah would be the precursor of Messiah.
19 tn Grk "Answering, Peter said to him." This is redundant in contemporary English and has been simplified to "Peter answered him."
20 tn Or "the Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed." The term χριστός (christos) was originally an adjective ("anointed"), developing in LXX into a substantive ("an anointed one"), then developing still further into a technical generic term ("the anointed one"). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development begins there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually Jesus' last name.
21 tn Here καί (kai) has been translated as "Then" to indicate the conclusion of the episode.
22 sn Mark 8:27-10:52. The entire section 8:27-10:52 is built around three passion predictions of Jesus (8:31; 9:31; 10:33). These predictions form the structure of the section, the content for the section (Jesus' suffering, death, and the meaning of genuine discipleship) and the mood of the section (i.e., a somber mood). What is interesting is that after each passion prediction, Mark records both the misunderstanding of the disciples and then Jesus' teaching on the nature of his death and what genuine discipleship is all about: (1) denying oneself (8:34-38); (2) humility and serving (9:33-37); (3) suffering, humble service, and not lording it over people (10:35-45). For further discussion of the structure of the passage, see W. L. Lane, Mark (NICNT), 292-94.
Mark 9:6

First Prediction of Jesus’ Death and Resurrection

8:31 Then1 Jesus2 began to teach them that the Son of Man must suffer3 many things and be rejected by the elders, chief priests, and experts in the law,4 and be killed, and after three days rise again. 8:32 He spoke openly about this. So5 Peter took him aside and began to rebuke him. 8:33 But after turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan. You are not setting your mind on God’s interests, but on man’s.”6

Following Jesus

8:34 Then7 Jesus8 called the crowd, along with his disciples, and said to them, “If anyone wants to become my follower,9 he must deny10 himself, take up his cross,11 and follow me. 8:35 For whoever wants to save his life12 will lose it,13 but whoever loses his life for my sake and for the gospel will save it. 8:36 For what benefit is it to a person14 to gain the whole world, yet15 forfeit his life? 8:37 What can a person give in exchange for his life? 8:38 For if anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him16 when he comes in the glory of his Father with the holy angels.” 8:39 And he said to them, “I tell you the truth,17 there are some standing here who will not see the kingdom of God come with power18 before they see the kingdom of God come with power.”19

The Transfiguration

9:2 Six days later20 Jesus took with him Peter, James, and John and led them alone up a high mountain privately. And he was transfigured before them,22 and his clothes became radiantly white, more so than any launderer in the world could bleach them. 9:4 Then Elijah appeared before them along with Moses,23 and they were talking with Jesus. 9:5 So24 Peter said to Jesus,25 “Rabbi, it is good for us to be here. Let us make three shelters26—one for you, one for Moses, and one for Elijah.” 9:6 (For they were afraid, and he did not know what to say.)27

1 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
2 tn Grk “he”; the referent (Jesus) has been specified in the previous verse.
3 sn The necessity that the Son of Man suffer is the particular point that needed emphasis, since for many 1st century Jews the Messiah was a glorious and powerful figure, not a suffering one.
4 tn Or “and the scribes.” See the note on the phrase “experts in the law” in 1:22.
5 tn Here καί (kai) has been translated as “So” to indicate Peter’s rebuke is in response to Jesus’ teaching about the suffering of the Son of Man.
6 tn Grk “people’s.”
7 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
8 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
9 tn Grk “to follow after me.”
10 tn This translation better expresses the force of the Greek third person imperative than the traditional “let him deny,” which could be understood as merely permissive.
11 sn To bear the cross means to accept the rejection of the world for turning to Jesus and following him. Discipleship involves a death that is like a crucifixion; see Gal 6:14.
12 tn Or “soul” (throughout vv. 35-37).
13 sn The point of the saying whoever wants to save his life will lose it is that if one comes to Jesus then rejection by many will certainly follow. If self-protection is a key motivation, then one will not respond to Jesus and will not be saved. One who is willing to risk rejection will respond and find true life.
14 tn Grk “a man,” but ἄνθρωπος (anthropos) is used in a generic sense here to refer to both men and women.
15 tn Here καί (kai) has been translated as “yet” to indicate the contrast present in this context.
16 sn How one responds now to Jesus and his teaching is a reflection of how Jesus, as the Son of Man who judges, will respond then in the final judgment.
17 tn Grk “Truly (ἀμήν, amēn), I say to you.”
18 tn The Greek negative here (οὐ μὴ, ou mē) is the strongest possible.
19 tn Grk “will not taste.” Here the Greek verb does not mean “savor a small amount” (as a typical English reader might infer from the word “taste”), but “experience something cognitively or emotionally; come to know something” (cf. BDAG 195 s.v. γενέω 2).
20 sn Several suggestions have been made as to the referent for the phrase the kingdom of God come with power: (1) the transfiguration itself, which immediately follows in the narrative; (2) Jesus’ resurrection and ascension; (3) the coming of the Spirit; (4) Jesus’ second coming and the establishment of the kingdom. The reference to after six days in 9:2 seems to indicate that Mark had the transfiguration in mind insofar as it was a substantial prefiguring of the consummation of the kingdom (although this interpretation is not without its problems). As such, the transfiguration was a tremendous confirmation to the disciples that even though Jesus had just finished speaking of his death (8:31; 9:31; 10:33), he was nonetheless the promised Messiah and things were proceeding according to God’s plan.
21 tn Grk “And after six days.”
22 sn In 1st century Judaism and in the NT, there was the belief that the righteous get new, glorified bodies in order to enter heaven (1 Cor 15:42-49; 2 Cor 5:1-10). This transformation means the righteous will share the glory of God. One recalls the way Moses shared the Lord’s glory after his visit to the mountain in Exod 34. So the disciples saw Jesus transfigured, and they were getting a sneak preview of the great glory that Jesus would have (only his glory is more inherent to him as one who shares in the rule of the kingdom).
23 sn Commentators and scholars discuss why Moses and Elijah are present. The most likely explanation is that Moses represents the prophetic office (Acts 3:18-22) and Elijah pictures the presence of the last days (Mal 4:5-6), the prophet of the eschaton (the end times).
24 tn Here καί (kai) has been translated as “so” to indicate the implied sequence of events within the narrative.
25 tn Grk “And answering, Peter said to Jesus.” The participle ἀποκριθείς (apokrithēs) is redundant and has not been translated.
26 tn Or “dwellings,” “booths” (referring to the temporary booths constructed in the celebration of the feast of Tabernacles).
27 sn Peter apparently wanted to celebrate the feast of Tabernacles or Booths that looked forward to the end and wanted to treat Moses, Elijah, and Jesus as equals by making three shelters (one for each). It was actually a way of expressing honor to Jesus, but the next few verses make it clear that it was not enough honor.
9:7 Then a cloud overshadowed them, and a voice came from the cloud, “This is my one dear Son. Listen to him!”
9:8 Suddenly when they looked around, they saw no one with them any more except Jesus.

9:9 As they were coming down from the mountain, he gave them orders not to tell anyone what they had seen until after the Son of Man had risen from the dead. 9:10 They kept this statement to themselves, discussing what this rising from the dead meant.

9:11 Then they asked him, “Why do the experts in the law say that Elijah must come first?”
9:12 He said to them, “Elijah does indeed come first, and restores all things. And why is it written that the Son of Man must suffer many things and be despised? 9:13 But I tell you that Elijah has certainly come, and they did to him whatever they wanted, just as it is written about him.”

The Disciples’ Failure to Heal

9:14 When they came to the disciples, they saw a large crowd around them and experts in the law arguing with them. 9:15 When the whole crowd saw him, they were amazed and ran to once and greeted him. 9:16 He asked them, “What are you arguing about with them?”
9:17 A member of the crowd said to him, “Teacher, I brought you my son, who is possessed by a spirit that makes him mute. Whenever it seizes him, it throws him down, and he foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to cast it out, but they were not able to do so.”

9:18 The spirit said, “I refuse to be cast out except by Elijah.”
9:19 His father said, “If only I could be anywhere else!”

9:20 So they brought the boy to him. When the spirit saw him, it immediately threw the boy into a convulsion. He fell on the ground and rolled around, foaming at the mouth. 9:21 Jesus asked his father, “How long has this been happening to him?” And he said, “From childhood. 9:22 It has often thrown him into fire or water to destroy him. But if you are able to do anything, have compassion on us and help us.”

9:23 Then Jesus said to him, “If you are able? All things are possible for the one who believes.” 9:24 Immediately the father of the boy cried out and said, “I believe; help my unbelief!”
9:25 Now when Jesus saw that a crowd was quickly gathering, he rebuked the unclean spirit, saying to it, “Mute and deaf spirit, I command you, come out of him and never enter

1 tn Grk “And answering, he said to them.” The participle ἀποκριθείς (apokrithes) is redundant, but the phrasing of the sentence was modified slightly to make it clearer in English.
14 tn Grk “O.” The marker of direct address, ὦ (ω), is functionally equivalent to a vocative and is represented in the translation by “you.”
15 tn Or “faithless.”
16 tn Grk “how long.”
17 tn Or “put up with.” See Num 11:12; Isa 46:4.
18 sn The pronouns you…you are plural, indicating that Jesus is speaking to a group rather than an individual.
19 tn Grk “him.”
20 tn Because of the length and complexity of the Greek sentence, a new statement was started here in the translation.
21 tn Grk “He”; the referent (Jesus) has been specified in the translation for clarity.
22 tc Most MSS (A C Ψ 33 90) have τὸ εἴ δύνῃ πιστεύει (to ei dunasei pisteuei, “if you are able to believe”), instead of τὸ εἴ δύνῃ (to ei dunē, “if you are able”); supported by א B C* L N* A D f135 579 892 pc. Others have εἴ δύνῃ (or δύνασαι) πιστεύει (“if you are able to believe”; so D K Θ F[63] 25 565 al), while still others have τοῦτο εἴ δύνη (tou to ei dunē, “if you can [do this]”; so [D[63] W]). The reading that best explains the rise of the others is τὸ εἴ δύνη. The neuter article indicates that the Lord is now quoting the boy’s father who, in v. 22, says εἰ τί δύνη (et ti dunē, “if you are able to do anything”), The article is thus used anaforically (see ExSyn 238). However, scribes could easily have overlooked this idiom and would consequently read τὸ εἰ δύνη as the protasis of a conditional clause of the Lord’s statement. As such, it would almost demand the infinitive πιστεύει, producing the reading τὸ εἴ δύνασαι πιστεύει (“if you are able to believe, all things are possible…”). But the article here seems to be meaningless, prompting other scribes to modify the text still further. Some dropped the non-sensical article, while others turned it into the demonstrative τοῦτο and dropped the infinitive. It is clear that scribes had difficulty with the original wording here, and made adjustments in various directions. What might not be so clear is the exact genealogy of the descent of all the readings. However, τὸ εἴ δύνη is both a hard saying, best explains the rise of the other readings, and is supported by the best witnesses. It thus rightly deserves to be considered authentic.
23 tn Or “commanded” (often with the implication of a threat, L&N 33.331).
24 sn Unclean spirit refers to an evil spirit.
him again." 9:26 It shivered, threw him into terrible convulsions, and came out. The boy looked so much like a corpse that many said, "He is dead!!" 9:27 But Jesus gently took his hand and raised him to his feet, and he stood up.

9:28 Then, after he went into the house, his disciples asked him privately, "Why couldn’t we cast it out?" 9:29 He told them, "This kind can come out only by prayer."³ ⁴

Second Prediction of Jesus’ Death and Resurrection

9:30 They went out from there and passed through Galilee. But Jesus³ did not want anyone to know, 9:31 for he was teaching his disciples and telling them, "The Son of Man will be betrayed into the hands of men.⁵ They will kill him, and after three days he will rise." 9:32 But they did not understand this statement and were afraid to ask him.

Questions About the Greatest

9:33 Then⁶ they came to Capernaum.⁷ After Jesus⁸ was inside the house he asked them, "What were you discussing on the way?" 9:34 But they were silent, for on the way they had argued with one another about who was the greatest. 9:35 After he sat down, he called the twelve and said to them, "If anyone wants to be first, he must be last of all and servant of all." 9:36 He took a little child and had him stand among them. Taking him in his arms, he said to them, 9:37 "Whoever welcomes one of these little children in my name welcomes me, and whoever welcomes me does not welcome me but the one who sent me." ⁹

On Jesus’ Side

9:38 John said to him, "Teacher, we saw someone casting out demons in your name, and we tried to stop him because he was not following us." 9:39 But Jesus said, "Do not stop him, because no one who does a miracle in my name will be able soon afterward to say anything bad about me. 9:40 For whoever is not against us is for us. 9:41 For I tell you the truth,¹⁰ whoever gives you a cup of water because¹¹ you bear Christ’s¹² name will never lose his reward.

9:42 "If anyone causes one of these little ones who believe in me to sin, it would be better for him to have a huge millstone tied around his neck and to be thrown into the sea. 9:43 If your hand causes you to sin, cut it off! It is better for you to enter life crippled than to have two hands and go into hell,¹² to the unquenchable fire.¹³ 9:45 If your foot causes you to sin, ¹⁴

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¹ tn Grk “he”: the referent (the boy) has been specified in the translation for clarity. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.
² tn Here καὶ (καὶ) has been translated as “then” to indicate the implied sequence of events within the narrative.
³ tn Most witnesses, even early and excellent ones (𝔓¹⁶¹⁰), lack ἀνθρώπων (anthropōn) in this context.
⁴ tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
⁵ tn The plural Greek term ἄνθρωπον (anthrōpon) is considered by some to be used here in a generic sense, referring to both men and women (cf. NRSV, “into human hands”; CEV, “to people”). However, because this can be taken as a specific reference to the group responsible for Jesus’ arrest, where it is unlikely women were present (cf. Matt 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12), the word “men” has been retained in the translation. There may also be a slight wordplay with “the Son of Man” earlier in the verse.
⁶ tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.
⁷ tn Grk “They will kill him, and being killed, after…” The redundancy in the statement has been removed in the translation.
⁸ sn They will kill him and after three days he will rise. See the note at the end of Mark 8:30 regarding the passion predictions.
⁹ tn Here καὶ (καὶ) has been translated as “then” to indicate the implied sequence of events within the narrative.
¹⁰ map For location see Map1-D2; Map2-C3; Map3-B2.
¹¹ tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
¹² tn This verb, δέχομαι (dechomai), is a term of hospitality (L&N 34.53).
¹³ sn Children were very insignificant in ancient culture, so this child would be the perfect object lesson to counter the disciples’ selfish ambitions.
¹⁴ tn Grk “ Truly (ἀμήν, amēn), I say to you.”
¹⁵ tn Grk “the name that of Christ you are.”
¹⁶ tn Or “bear the Messiah’s”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”
¹⁷ sn See the note on Christ in 8:29.
¹⁸ tn Grk “the millstone of a donkey.” This refers to a large flat stone turned by a donkey in the process of grinding grain (BDAG 661 s.v. μλησίς 2; L&N 7:69-69). The same term is used in the Apocalyptic Account in Rev 17:8.
¹⁹ sn The punishment of drowning with a heavy weight attached is extremely gruesome and reflects Jesus’ views concerning those who cause others who believe in him to sin.
²⁰ tn Grk “than having.”
²¹ sn The word translated hell is Gehenna (γῆγεννα, geen- na), a Greek transliteration of the Hebrew words geh innom (Valley of Hinnom). This was the valley along the south side of Jerusalem. In OT times it was used for human sacrifices to the pagan god Moloch (cf. Jer 7:31; 19:5-6; 32:35), and it came to be used as a place where human excrement and rubbish were disposed of and burned. In the intertestamental period, it came to be used symbolically as the place of divine punishment (cf. 1 En. 27:2; 90:26; 4 Ezra 7:36). This Greek term also occurs in vv. 45, 47.
²² tn Most later mss have 9:44 here and 9:46 after v. 45: “where their worm never dies and the fire is never quenched” (identical with v. 48). Verses 44 and 46 are present in A D ²¹ ⁴ ³ ν 476 597 724 921 1317 2200 2212 2300 2400 2427 2816 3635 4040 4668 4924 5474 5791 6214 7483 8103 11159 12599 13834 15827 17033 17126 17441 18212 21674 22796 22816 23366 23793 24014 25117 25294 25811 26130 26589 31769 34814 39870 40776 51213 53222 58898. A few others (027 4 2427 k), lack meaning "then" to indicate the implied sequence of events within the narrative.
cut it off! It is better to enter life lame than to have two feet and be thrown into hell. If your eye causes you to sin, tear it out! It is better to enter the kingdom of God with one eye than to have two eyes and be thrown into hell, where their worm never dies and the fire is never quenched. Everyone will be salted with fire. Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt in yourselves, and be at peace with each other."

Divorce

10:1 Then Jesus left that place and went to the region of Judea and beyond the Jordan River. Again crowds gathered to him, and again, as was his custom, he taught them.

10:2 Then some Pharisees came, and to test...
him\(^4\) they asked, “Is it lawful for a man to divorce his\(^5\) wife?” \(^{10:3}\) He answered them,\(^5\) “What did Moses command you?” \(^{10:4}\) They said, “Moses permitted a man to write a certificate of dismissal and to divorce her.” \(^{10:5}\) But Jesus said to them, “He wrote this commandment for you because of your hard hearts. \(^{10:6}\) But from the beginning of creation he\(^6\) made them male and female. \(^{10:7}\) For this reason a man will leave his father and mother, \(^{10:8}\) and the two will become one flesh. \(^{10:9}\) So they are no longer two, but one flesh. \(^{10:10}\) Therefore what God has joined together, let no one separate.”

\(^{10:10}\) In the house once again, the disciples asked him about this. \(^{10:11}\) So\(^5\) he told them, “Whoever divorces his wife and marries another commits adultery against her. \(^{10:12}\) And if she divorces her husband and marries another, she commits adultery.”

Jesus and Little Children

\(^{10:13}\) Now\(^5\) people were bringing little children to him to touch,\(^5\) but the disciples scolded those who brought them.\(^5\) \(^{10:14}\) But he is following Mark’s quotation of the OT. Matthew in fact only departs from Mark’s verbatim quotation of the LXX in 15:4 and 19:19, both texts quoting from Exod 20:12/Deut 5:6 (and in both places the only difference from Mark/LXX is the use of the abbreviated form for μνημονεύειν).\(^{1893}\) This might suggest that the longer reading here was not part of what the first evangelist had in his copy of Mark. Further, the reading without this line is harder, for the word is not explicitly mentioned in v. 7; the casual reader could read “the two” of v. 8 as referring to father and mother rather than husband and wife. (And Mark is known for having harder, shorter readings that scribes tried to soften by adding material (e.g., 9:37-38)). In particular, this is one of the textual problems in v. 6 [the insertion of οὐκ ἔχετε]; in v. 13 [the replacement of αὐτῶις with τοῖς προσφέρονσιν οτίς φέρονσιν]; in v. 24 [insertion of ἐστιν τοῖς πεπαυζόντος ἱπτέ χρήσιν, πλούσιον, ὀ γα χρήσια ἔχοντες; and perhaps in v. 2 [possible insertion of προσάγοντες Φωτισμοί or similar permutations.] Although a decision is difficult, the preferred reading seems less motivated. Further, Mark has the longer reading in brackets, indicating doubts as to its authenticity.\(^{10}\)

\(^{10}\) A quotation from Gen 2:24. The “two” refers to husband and wife, not father and mother mentioned in the previous verse. See the tc note on “mother” in v. 7 for discussion.

\(^{1893}\) An allusion to Deut 24:1. The Pharisees were all in agreement that the OT permitted a man to write a certificate of dismissal and divorce his wife (not vice versa) and that such a certificate had to be confirmed by the elders. Therefore the two rabbinc schools of Shammai and Hillel differed on the grounds for divorce. Shammai was much stricter than Hillel and permitted divorce only in the case of sexual immorality. Hillel permitted divorce for almost any reason (cf. the Mishnah, m. Gitin 9:10).

\(^{5}\) In Grk “to divorce.” The pronoun has been supplied in the translation for clarity.

\(^{6}\) An quotation from Gen 1:27; 5:2.

\(^{10}\) A quotation from Gen 1:27; 5:2.

\(^{11}\) A quotation from Gen 1:27; 5:2.

\(^{13}\) Here και (kai) has been translated as “So” to indicate that Jesus’ statement is in response to the disciples’ question (v. 10).

\(^{14}\) It was not uncommon in Jesus’ day for a Jewish man to divorce his wife, but it was extremely rare for a wife to initiate such an action against her husband, since among many things it would have probably left her destitute and without financial support. Mark’s inclusion of the statement And if she divorces her husband and marries another, she commits adultery (v. 12) is meant to make a point clear. Furthermore, confusion could easily arise in this dominical saying, because Moses was the previously mentioned subject (v. 5) and inattentive readers might regard him as the subject of ἐποίησεν in v. 6. Thus, both on internal and external grounds, the most probable wording of the original text here lacked οὐ θέεις.

\(^{16}\) The earliest witnesses, as well as a few other important witnesses (B V Ψ 892 2427 sy), lack the rest of the quotation from 2:24, “and will be united with his wife.” Most mss (A D Ω Ψ [A] ∆ [L N W] [A] Ω f1-13 579 [M] lat sy) have the clause. It could be argued that the shorter reading was an accidental omission, due to this clause and v. 8 both beginning with καί (kai, “and”). But if that were the case, one might expect to see corrections in Ν or Β. This can be overstated, of course: both mss combine in their errors on several other occasions. However, the nature of the omission here (both its length and the fact that it is from the OT) argues that Ν and Β reflect the original wording. Further, the form of the longer reading is identical with the LXX of Gen 2:24; but different from the quotation in Matt 19:5 (προσκολλήθησατε καὶ κολλήθησατε [proskolletheesata vs. kollethetata], ἐπεί τὸν γυναῖκα τῇ γυναικεῖᾳ [pros γυναικα vs. ei gundael]). The significance of this is that Matthew’s quotations of the OT are often, if not usually, directly from the Hebrew – except when
when Jesus saw this, he was indignant and said to them, “Let the little children come to me and do not try to stop them, for the kingdom of God belongs to such as these.”

10:15 I tell you the truth, whoever does not receive the kingdom of God like a child will never enter it.”

10:16 After he took the children in his arms, he placed his hands on them and blessed them.

The Rich Man

10:17 Now as Jesus7 was starting out on his way, someone ran up to him, fell on his knees, and said, “Good teacher, what must I do to inherit eternal life?”

8 10:18 Jesus said to him, “Why do you call me good?” No one is good except God alone. 10:19 You know the commandments: ‘Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.’”

10:20 The man24 said to him, “Teacher, I have wholeheartedly obeyed all these laws since my youth.”

10:21 As Jesus looked at him, he felt love for him and said, “You lack one thing. Go, sell whatever you have and give the money to the poor, and you will have treasure in heaven. Then come, follow me.”

10:22 But at this statement, the man17 looked sad and went away sorrowful, for he was very rich.

10:23 Then Jesus looked around and said to his disciples, “How hard it is for the rich to enter the kingdom of God!”

10:24 The disciples were astonished at these words. But again Jesus said to them, “Children, how hard it is to enter the kingdom of heaven.”

Apokriqeis: The Kingdom of God belongs to such as these.

sn A quotation from Exod 20:12-16; Deut 5:16-20, except for do not defraud, which is an allusion to Deut 24:14.

tn Grk “He”; the referent (the man who asked the question in v. 17) has been specified in the translation for clarity.

tn Grk “kept.” The implication of this verb is that the man has obeyed the commandments without fail throughout his life, so the adverb “wholeheartedly” has been added to the translation to bring out this nuance.

en Grk “these things.” The referent of the pronoun (the laws mentioned by Jesus) has been specified in the translation for clarity.

sn While the rich man was probably being sincere when he insisted I have wholeheartedly obeyed all these laws, he had confined his righteousness to external obedience. The rich man’s response to Jesus’ command to give away all he had revealed that internally he loved money more than God.

tn Since my youth. Judaism regarded the age of thirteen as the age when a man would have become responsible to live by God’s commands.

tn The words “the money” are not in the Greek text, but are implied. Direct objects were often omitted in Greek when clear from the context.

sn The call for sacrifice comes with a promise of eternal reward: You will have treasure in heaven. Jesus’ call is a test to see how responsive the man is to God’s direction through him. Will he walk the path God’s agent calls him to walk? For a rich person who got it right, see Zacchaeus in Luke 19:1-10:

10:26 Then Jesus said to him, “Today salvation has come to this house, because this child has listened and responded with faith.”

tn Grk “he”; the referent (the man who asked the question in v. 17) has been specified in the translation for clarity.

tn Grk “he had many possessions.” This term (κτήμα, kó̂tēma) is often used for land as a possession.

tn Here και (kai) has been translated as “then” to indicate the implied sequence of events within the narrative. (How hard it is for the rich to enter...). But such qualifications on the Lord’s otherwise harsh and absolute statements are natural scribal expansions, intended to soften the dictum. Further, the earliest and best witnesses, along with a few others (א B Ψ sa), lack any such qualifications. That W lacks the longer expansion and only has πλούσιον suggests that its archetype agreed with א B here; its voice should be heard with theirs. Thus, both on external and internal grounds, the shorter reading is preferred.
kingdom of God! 10:25 It is easier for a camel\(^4\) to go through the eye of a needle\(^5\) than for a rich person to enter the kingdom of God.” 10:26 They were even more astonished and said\(^6\) to one another, “Then\(^7\) who can be saved?” 10:27 Jesus looked at them and replied, “This is impossible for mere humans,\(^8\) but not for God; all things are possible for God.”

10:28 Peter began to speak to him, “Look,\(^7\) we have left everything to follow you!” 10:29 Jesus said, “I tell you the truth,\(^8\) there is no one who has left home or brothers or sisters or mother or father or children or fields for my sake and for the sake of the gospel. 10:30 who will not receive in this age\(^9\) a hundred times as much—homes, brothers, sisters, mothers, children, fields, all with persecutions➡️—and in the age to come, eternal life.\(^3\) 10:31 But many who are first will be last, and the last first.”

Third Prediction of Jesus’ Death and Resurrection

10:32 They were on the way, going up to Jerusalem.\(^1\) Jesus was going ahead of them, and they were amazed, but those who followed were afraid. He took the twelve aside again and began to tell them what was going to happen to him. 10:33 “Look, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and experts in the law.\(^14\) They will condemn him to death and will turn him over to the Gentiles. 10:34 They will mock him, spit on him, flog him severely, and kill him. Yet\(^5\) after three days,\(^7\) he will rise again.”

The Request of James and John

10:35 Then\(^18\) James and John, the sons of Zebedee, came to him and said, “Teacher, we want you to do for us whatever we ask.” 10:36 He said to them, “What do you want me to do for you?” 10:37 They said to him, “Permit one of us to sit at your right hand and the other at your left in your glory.” 10:38 But Jesus said to them, “You don’t know what you are asking! Are you able to drink the cup I drink or be baptized with the baptism I experience?” 10:39 They said to him, “We are able.”\(^20\) Then Jesus said to them, “You will drink the cup I drink, and you will be baptized with the baptism I experience, 10:40 but to sit at my right or at my left is not mine to give. It is for those for whom it has been prepared.”

\(^1\) to A few witnesses (f\(^{13}\) 28 579 pc) read καμήλον (kamilon, “rope”) for κάμηλον (kamèlon, “camel”), either through accidental misreading of the text or intentionally so as to soften Jesus’ words.

\(^2\) to The referent of the eye of a needle is a sewing needle. (The gate in Jerusalem known as “The Needle’s Eye” was built during the middle ages and was not in existence in Jesus’ day.) Jesus was speaking rhetorically to point out that apart from God’s intervention, salvation is impossible (v. 27).

\(^3\) to Grk “But they were even more astonished, saying.” The participle λέγοντες (legontes) has been translated here as a finite verb to emphasize the sequence of events: The disciples were astonished, then they spoke.

\(^4\) to Here καί (kai) has been translated as “then” to indicate the implied sequence of thought.

\(^5\) to The assumption is that the rich are blessed, so if they risk exclusion, who is left to be saved?

\(^6\) to The plural Greek term ἀνθρώποι (anthropoi) is used here in a generic sense, referring to both men and women (cf. NASB 1995 update, “people”). Because of the contrast here between mere mortals and God (“impossible for men...all things are possible for God”) the phrase “mere humans” has been used in the translation.

\(^7\) to Peter wants reassurance that the disciples’ response and sacrifice has been noticed.

\(^8\) to Grk “We have left everything and followed you.” Koine Greek often used paratactic structure when hypotactic was implied.

\(^9\) to Grk “Truly (ὦ ἐγώ, amēn), I say to you.”

\(^10\) to Grk “this time” (ὁ καιρός, kairos), but for stylistic reasons this has been translated “this age” here.

\(^11\) to Grk “with persecutions.” The “all” has been supplied to clarify that the prepositional phrase belongs not just to the “fields.”

\(^12\) to Note that Mark (see also Matt 19:29; Luke 10:25, 18:30) portrays eternal life as something one receives in the age to come, unlike John, who emphasizes the possibility of receiving eternal life in the present (John 5:24).

\(^13\) to For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

\(^14\) to Or “chief priests and scribes.” See note on the phrase “experts in the law” in 1:22.

\(^15\) to Traditionally, “scourge him” (the term means to beat severely with a whip, L&N 19.9). BDAG 620 s.v. μαστίγῳ / La states, ‘The verbēratiō’ is denoted in the passion predictions and explicitly mentioned by non-literate Mark (10:34. Mk 10:34. Lk 18:33); the verberatio was the beating given to those condemned to death in the Roman judicial system. Here the term μαστίγῳ (mastigō) has been translated “flag...severely” to distinguish it from the term φραγελλόω (fragello) used in Matt 27:26; Mark 15:15.

\(^16\) to Here καὶ (kai) has been translated as “yet” to indicate the contrast present in this context.

\(^17\) to Most MSS, especially the later ones (א*-א \( W \ O \ j^1 13 39\) sy), have “on the third day” (τῇ τρίτῃ ἡμέρᾳ, τῇ τρίτῃ ἡμέρᾳ) instead of “after three days.” But not only does Mark nowhere else speak of the resurrection as occurring on the third day, the idiom he uses is a harder reading (cf. Mark 8:31; 9:31, though in the latter text the later witnesses also have τῇ τρίτῃ ἡμέρᾳ. Further, τῇ τρίτῃ ἡμέρᾳ conforms to the usage that is almost universally used in Matthew and Luke, and is found in the parallels to this text (Matt 20:19; Luke 18:33). Thus, scrivs could be doubly motivated to change the wording. The most reliable witnesses, along with several other MSS (\( \text{B C D } \Lambda \ Ψ \ Ψ ^ { 579 } 892 2427 \text{ it} \) co), have resisted this temptation.

\(^18\) to Here καὶ (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

\(^19\) to Grk “baptism I am baptized with.” This same change has been made in v. 39.

\(^20\) to No more naïve words have ever been spoken as those found here coming from James and John, “We are able.” They said it with such confidence and ease, yet they had little clue as to what they were affirming. In the next sentence Jesus confirms that they will indeed suffer for his name.

\(^21\) to After the first passion prediction in 8:31 Jesus rebuked Peter as having been used by Satan. After the second passion prediction in 9:31 the disciples were concerned about who would be the greatest in the kingdom. After the third passion prediction in 10:33 James and John asked for positions of honor and rulership in the kingdom, revealing their complete misunderstanding of the nature of the kingdom and exposing their inadequacy as true disciples of Jesus. Jesus replied that such positions were for those for whom it has been prepared.
10:41 Now 4 when the other ten 2 heard this, 3 they became angry with James and John. 10:42 Jesus called them and said to them, “You know that those who are recognized as rulers of the Gentiles lord it over them, and those in high positions use their authority over them. 10:43 But it is not this way among you. Instead whoever wants to be great among you must be your servant, 10:44 and whoever wants to be first among you must be the slave 4 of all. 10:45 For even the Son of Man did not come to be served but to serve, and to give his life as a ransom 5 for many.”

Healing Blind Bartimaeus

10:46 They came to Jericho. 6 As Jesus 7 and his disciples and a large crowd were leaving Jericho, Bartimaeus the son of Timaeus, a blind beggar, was sitting by the road. 10:47 When he heard that it was Jesus the Nazarene, he began to shout, “Jesus, Son of David, 8 have mercy 10 on me!” 10:48 Many scolded 11 him to get him to be quiet, but he shouted all the more, “Son of David, have mercy on me!” 10:49 Jesus stopped and said, “Call him.” So 12 they called the blind man and said to him, “Have courage! Get up! He is calling you.” 10:50 He threw off his cloak, jumped up, and came to Jesus. 10:51 Then 13 Jesus said to him, “ 14 14 “What do you want me to do for you?” The blind man replied, “Rabbi, 15 let me see again.” 10:52 Jesus said to him, “Go, your faith has healed you.” Immediately he regained 27 his sight and followed him on the road.

The Triumphal Entry

11:1 Now 18 as they approached Jerusalem, 19 near Bethphage 20 and Bethany, at the Mount of Olives, 21 Jesus 22 sent two of his disciples 11:2 and said to them, “Go to the village ahead of you. 23 As soon as you enter it, you will find a colt tied there that has never been ridden. 24 Untie it and bring it here. 11:3 If anyone says to you, ‘Why are you doing this?’ say, ‘The Lord needs it 25 and will send it back here soon.’” 11:4 So 26 they went and found a colt tied at a door, outside in the street, and untied it. 11:5 Some people standing there said to them, “What are you doing, untying that colt?” 11:6 They replied as Jesus had told them, and the bystanders 27 let them go. 11:7 Then 28 they brought the colt to Jesus, threw their cloaks 29 on it, and he sat on it. 11:8 Many spread their cloaks on the road and others spread branches they had cut in the fields. 11:9 Both those who went ahead and

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1 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
2 tn Grk “the ten.”
3 tn The word “this” is not in the Greek text, but is supplied. Direct objects were often omitted in Greek when clear from the context.
4 tn Though δούλος (doulos) is normally translated “servant,” the word does not bear the connotation of a free individual serving another. BDAG notes that “servant” for ‘slave’ is largely confined to Biblical transl. and early American times…in normal usage at the present time the two words are carefully distinguished” (BDAG 260 s.v. 1). The most accurate translation is “bondservant” (sometimes found in the ASV for δούλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.
5 sn The Greek word for ransom (λύτρον, lutron) is found here and in Matt 20:28 and refers to the payment of a price in order to purchase the freedom of a slave. The idea of Jesus as the “ransom” is that he paid the price with his own life by standing in humanity’s place as a substitute, enduring the judgment that was deserved for sin.
6 map For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.
7 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
8 tn Grk “to shout and to say.” The infinitive λέγειν (legein) is redundant here and has not been translated.
9 sn Jesus was more than a Nazarene to this blind person, who saw quite well that Jesus was Son of David. There was a tradition in Judaism that the Son of David (Solomon) had great powers of healing (Josephus, Ant. 8.2.5 [8.42-49]).
10 sn Have mercy on me is a request for healing. It is not owed the man. He simply asks for God’s kind grace.
11 tn Or “rebuked.” The crowd’s view was that surely Jesus would not be bothered with someone as unimportant as a blind beggar.
12 tn Here καί (kai) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.
13 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
14 tn Grk “And answering, Jesus said to him.” The participle ἀποκριθεὶς (apokrithēs) is redundant and has not been translated.
15 tn Or “Master”; Grk ῥαββουνί (rabbouni).
16 tn Grk “that I may see [again].” The phrase can be rendered as an imperative of request, “Please, give me sight.” Since the man is not noted as having been blind from birth (as the man in John 9 was) it is likely the request is to receive back the sight he once had.
17 tn Or “received” (see the note on the phrase “let me see again” in v. 51).
18 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
19 map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
20 sn The exact location of the village of Bethphage is not known. Most put it on the southeast side of the Mount of Olives and northwest of Bethany, about 1.5 miles (3 km) east of Jerusalem.
21 sn “Mountain” in English generally denotes a higher elevation than it often does in reference to places in Palestine. The Mount of Olives is really a ridge running north to south about 3 kilometers (1.8 miles) long, east of Jerusalem across the Kidron Valley. Its central elevation is about 30 meters (100 ft) higher than Jerusalem. It was named for the large number of olive trees which grew on it.
22 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
23 tn Grk “the village lying before you” (BDAG 530 s.v. κατέναντι 2b).
24 tn Grk “a colt tied there on which no one of men has ever sat.”
25 sn The custom called angaria allowed the impression of animals for service to a significant figure.
26 tn Here καί (kai) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.
27 tn Grk “they”; the referent (the people mentioned in v. 5) has been specified in the translation for clarity.
28 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
29 tn Grk “garments”; but this refers in context to their outer cloaks. The action is like 2 Kgs 9:13.
30 sn See Zech 9:9, a prophecy fulfilled here (cf. Matt 21:5; John 12:15.)
those who followed kept shouting, “Hosanna! Blessed is the one who comes in the name of the Lord!” 11:10 Blessed is the coming kingdom of our father David! Hosanna in the highest!” 11:11 Then Jesus entered Jerusalem and went to the temple. And after looking around at everything, he went out to Bethany with the twelve since it was already late.

Cursing of the Fig Tree

11:12 Now, the next day, as they went out from Bethany, he was hungry. 11:13 After noticing in the distance a fig tree with leaves, he went to see if he could find any fruit on it. When he came to it he found nothing but leaves, for it was not the season for figs. 11:14 He said to it, “May no one ever eat fruit from you again.” And his disciples heard it.

Cleansing the Temple

11:15 Then they came to Jerusalem. Jesus entered the temple area and began to drive out those who were selling and buying in the temple courts. He turned over the tables of the money changers and the chairs of those selling doves, and he would not permit anyone to carry merchandise through the temple courts. Then he began to teach them and said, “Is it not written: ‘My house will be called a house of prayer for all nations’?” But you have turned it into a den of robbers!” The chief priests and the experts in the law, heard it and they considered how they could assassinate him, for they feared him, because the whole crowd was amazed by his teaching. 11:19 When evening came, Jesus and his disciples went out of the city.

The Withered Fig Tree

11:20 In the morning as they passed by, they saw the fig tree withered from the roots. 11:21 Peter remembered and said to him, “Rabbi, look! The fig tree you cursed has withered.” 11:22 Jesus said to them, “Have faith in God. 11:23 I tell you the truth, if someone says to this mountain, ‘Be lifted up and thrown into the sea,’ and does not doubt in his heart but believes that

A quotation from Ps 118:25-26 was probably by this time a familiar liturgical expression of praise, however, and both the underlying Aramaic and Hebrew expressions meant “O Lord, save us.” The introductory ως αὐξάνω is followed by the words of Ps 118:25, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου (eulogemeno ho erchomeno en onomati kuriou), although in the Fourth Gospel the author adds for good measure καὶ ὁ βασιλεὺς τοῦ ᾿Ισραήλ (kai ho basileus tou Israeil). In words familiar to every Jew, the author is indicating that at this point every messianic expectation is now at the point of realization. It is clear from the words of the psalm shouted by the crowd that Jesus is being proclaimed as messianic king, See E. Loewe, TDNT 9:682-84.

A quotation from Jer 7:11. The meaning of Jesus’ statement about making the temple courts a den of robbers probably operates here at two levels. Not only were the religious leaders robbing the people financially, but because of this they had also robbed them spiritually by stealing from them the opportunity to come to know God genuinely. It is possible that these men had recently been moved to this location for convenience.

A quotation from Isa 56:7. A quotation from L&N 1.57. A hideout (see L&N 1.57).

A quotation from Jer 7:11. The meaning of Jesus’ statement about making the temple courts a den of robbers probably operates here at two levels. Not only were the religious leaders robbing the people financially, but because of this they had also robbed them spiritually by stealing from them the opportunity to come to know God genuinely. It is possible that these men had recently been moved to this location for convenience.


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what he says will happen, it will be done for him. 11:24 For this reason I tell you, whatever you pray and ask for, believe that you have received it, and it will be yours. 11:25 Whenever you stand praying, if you have anything against anyone, forgive him, so that your Father in heaven will also forgive you your sins.12

The Authority of Jesus

11:27 They came again to Jerusalem.5 While Jesus6 was walking in the temple courts,7 the chief priests, the experts in the law,8 and the elders came up to him 11:28 and said, “By what authority9 are you doing these things? Or who gave you this authority to do these things?”10 11:29 Jesus said to them, “I will ask you one question. Answer me and I will tell you by what authority I do these things: 11:30 John’s baptism – was it from heaven or from people?11 Answer me.” 11:31 They discussed with one another, saying, “If we say, ‘From heaven,’ he will say, ‘Then why did you not believe him?’12 11:32 But if we say, ‘From people’ – ” (they feared the crowd, for they all considered John to be truly a prophet). 11:33 So13 they answered Jesus,14 “We don’t know.”15 Then Jesus said to them,

is that no matter what Jesus said in response to their question they were not going to believe it and would in the end use it against him.

12 sn Neither will I tell you. Though Jesus gave no answer, the analogy he used to their own question makes his view clear. His authority came from heaven.

13 tn On this phrase, see BDAG 844 s.v. ποῖος 2.a.y. This is exactly the same phrase as in v. 28.

14 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

15 sn The vineyard is a figure for Israel in the OT (Isa 5:1-7). The nation and its leaders are the tenants, so the vineyard here may well refer to the promise that resides within the nation. The imagery is like that in Rom 11:11-24.

16 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

17 sn The leasing of land to tenant farmers was common in this period.

18 tn See the note on the word “slave” in 10:44.

19 tn This slave (along with the others) represent the prophets God sent to the nation, who were mistreated and rejected.

20 tn Grk “from the fruits of the vineyard.”

21 tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.

22 tn Grk “But they”; the referent (the tenants, v. 1) has been specified in the translation for clarity.

23 tn Grk “seizing him, they beat and sent away empty-handed.” The referent of the direct object of “seizing” (the slave sent by the owner) has been specified in the translation for clarity. The objects of the verbs “beat” and “sent away” have been supplied in the translation to conform to English style. Greek often omits direct objects when they are clear from the context.

24 sn The image of the tenants beating up the owner’s slave pictures the nation’s rejection of the prophets and their message.

25 sn The slaves being sent empty-handed suggests that the vineyard was not producing any fruit – and thus neither was the nation of Israel.

26 tn Here καί (kai) has been translated as “so” to indicate the implied result of the tenants’ mistreatment of the first slave.

27 tn Grk “one beloved son.” See comment at Mark 1:11.

28 sn The owner’s decision to send his one dear son represents God sending Jesus.
Come, let’s kill him and the inheritance will be ours!’ 12:8 So⁴ they seized him,⁵ killed him, and threw his body⁶ out of the vineyard.⁷ 12:9 What then will the owner of the vineyard do? He will come and destroy⁸ those tenants and give the vineyard to others.⁹ 12:10 Have you not read this scripture:

׳The stone the builders rejected has become the cornerstone.׳
12:11 This is from the Lord, and it is marvelous in our eyes’—

12:12 Now⁸ they wanted to arrest him (but they feared the crowd), because they realized that he told this parable against them. So¹⁰ they left him and went away.¹¹

Paying Taxes to Caesar

12:13 Then²² they sent some of the Pharisees¹³ and Herodians¹⁴ to trap him with his own words.¹⁵ 12:14 When they came they said to him,

“But teacher, we know that you are truthful and do not court anyone’s favor, because you show no partiality¹⁶ but teach the way of God in accordance with the truth.¹⁷ Is it right¹⁸ to pay taxes to Caesar or not? Should we pay or shouldn’t we?” ¹² 12:15 But he saw through their hypocrisy and said¹⁹ to them, “Why are you testing me? Bring me a denarius²² and let me look at it.” 12:16 So²³ they brought one, and he said to them, “Whose image²⁴ is this, and whose inscription?” They replied,²⁵ “Caesar’s.” 12:17 Then Jesus said to them, “Give to Caesar the things that are Caesar’s, and to God the things that are God’s.”²⁶ And they were utterly amazed at him.

Marriage and the Resurrection

12:18 Sadducees²⁷ (who say there is no resurrection)²⁸ also came to him and asked

1 tn Here καί (kai) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.
2 tn Grk “seizing him.” The participle ἵππος τοκίτες (labantes) has been translated as attendant circumstance.
3 tn Grk “him.”
4 sn Throwing the heir’s body out of the vineyard pictures Jesus’ death outside of Jerusalem.
5 sn The statement that the owner will come and destroy those tenants is a promise of judgment; see Luke 13:34-35; 19:41-42 (cf. also Luke 20:16).
6 sn The warning that the owner would give the vineyard to others suggests that the care of the promise and the nation’s hope would be passed to others. This eventually looks to Gentile inclusion; see Eph 2:11-22.
7 tn Or “capstone,” “keystone.” Although these meanings are lexically possible, the imagery in Eph 2:20-22 and 1 Cor 3:11 indicates that the term κεφαλή γυνίων (kephale go- nias) refers to a cornerstone, not a capstone.
8 sn The stone the builders rejected has become the cornerstone. The use of Ps 118:22-23 and the “stone imagery” as a reference to Christ and his suffering and exaltation is common in the NT (see also Matt 21:42; Luke 20:17; Acts 4:11; 1 Pet 2:6-8; cf. also Eph 2:20). The irony in the use of Ps 118:22-23 in Mark 12:10-11 is that in the OT, Israel was the one rejected (or perhaps her king) by the Gentiles, but in the NT it is Jesus who is rejected by Israel.
9 sn A quotation from Ps 118:22-23.
10 tn Here καί (kai) has been translated as “now” to introduce a somewhat parenthetical remark by the author.
11 tn Here καί (kai) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.
12 tn The point of the parable in Mark 12:11-12 is that the leaders of the nation have been rejected by God and the vineyard (v. 9, referring to the nation and its privileged status) will be taken from them and given to others (an allusion to the Gentiles).
13 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
14 sn See the note on Pharisees in 2:16.
15 sn Pharisees and Herodians made a very interesting alliance. W. W. Wessel (“Mark,” EBC 8:733) comments: “The Herodians were as obnoxious to the Pharisees on political grounds as the Sadducees were on theological grounds. Yet the two groups united in their opposition to Jesus. Collaboration in wickedness, as well as goodness, has great power. Their purpose was to trip Jesus up in his words so that he would lose the support of the people, leaving them no way open for them to destroy him.” See also the note on “Herodians” in Mark 3:6.
16 tn Grk “and it is not a concern to you about anyone because you do not see the face of men.”
17 sn Teach the way of God in accordance with the truth. Very few comments are as deceitful as this one; they did not really believe this at all. The question of the Pharisees and Herodians was specifically designed to trap Jesus.
18 tn Or “lawful,” that is, in accordance with God’s divine law. On the syntax of ἔξετένιν (exestin) with an infinitive and accusative, see BDF §409.3.
19 tn According to L&N 57.180 the term κύριος (kurios) was borrowed from Latin and referred to a poll tax, a tax paid by each adult male to the Roman government.
20 sn This question concerning an onion specifically designed to trap Jesus. If he answered yes, then his opponents could publicly discredit him as a sympathetic with Rome. If he answered no, then they could go to the Roman governor and accuse Jesus of rebellion.
21 tn Or “the emperor” (“Caesar” is a title for the Roman emperor).
22 tn Aware of their hypocrisy he said.
23 tn Here the specific name of the coin was retained in the translation, because not all coins in circulation in Palestine at the time carried the image of Caesar. In other places δηνάριον (dennariion) has been translated simply as “silver coin” with an explanatory note.
24 sn A denarius was a silver coin stamped with the image of the emperor and worth approximately one day’s wage for a laborer.
25 tn Here δὲ (de) has been translated as “so” to indicate their response to Jesus’ request for a coin.
26 tn Or “whose likeness.”
27 sn In this passage Jesus points to the image (Grk εἰκών, eikon) of Caesar on the coin. This same Greek word is used in Gen 1:26 (LXX) to state that humanity is made in the “image” of God. Jesus is making a subtle yet powerful contrast: Cae- sar’s image is on the denarius, so he can lay claim to money through taxation, but God’s image is on humanity, so he can lay claim to each individual life.
28 tn Grk “they said to him.”
29 sn Jesus’ answer to give to Caesar the things that are Caesar’s, and to God the things that are God’s was a both/and, not the questioners’ either/or. So he slipped out of their trap.
30 sn The Sadducees controlled the official political structures of Judaism at this time, being the majority members of the Sanhedrin. They were known as extremely strict on laws and order issues (Josephus, J. W. 2.8.2 [2.119], 2.8.14 [2.164-166]; Ant. 13.5.9 [13.171-173], 13.10.6 [13.293- 298], 18.1.2 [18.11], 18.1.4 [18.16-17], 20.9.1 [20.199]; Life 2 [10-11]). They also did not believe in resurrection or in angels, an important detail in v. 25. See also Matt 5.7, 16:1- 12, 22:23-34; Luke 20:27-38; Acts 4:1, 5:17, 23:6-8.
31 sn This remark is best regarded as a parenthetical note by the author.
12:19 “Teacher, Moses wrote for us: ‘If a man’s brother dies and leaves a wife but no children, that man must marry the widow and father children for his brother.’ 12:20 There were seven brothers. The first one married, and when he died he had no children. 12:21 The second married her and died without any children, and likewise the third. 12:22 None of the seven had children. Finally, the woman died too. 12:23 In the resurrection, when they rise again, whose wife will she be? For all seven had married her. 12:24 Jesus said to them, “Aren’t you deceived for this reason, because you don’t know the scriptures or the power of God? 12:25 For when they rise from the dead, they neither marry nor are given in marriage, but they resemble angels in heaven. 12:26 Now as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God said to him, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? 12:27 He is not the God of the dead but of the living. You are badly mistaken!”

1 tn Grk “asked him, saying.” The participle λέγοντες (legontes) is redundant in contemporary English and has not been translated.
2 tn Grk “his brother”; but this would be redundant in English with the same phrase “his brother” at the end of the verse, so most modern translations render this phrase “the man” (so NIV, NRSV).
3 tn The use of ἱνα (hina) with imperfactive form is unusual (BDF §470.1).
4 tn Grk “raise up seed” (an idiom for fathering children).
5 sn A quotation from Deut 25:5. This practice is called levirate marriage (see also Ruth 4:1-12; Mishnah, m. Yevamot; Josephus, Ant. 4.82.3 [4.254-256]). The levirate law is described in Deut 25:5-10. The brother of a man who died without a son had an obligation to marry his brother’s widow. This served several purposes: It provided for the widow in a society where a widow with no children to care for her would be reduced to begging, and it preserved the name of the deceased, who would be regarded as the legal father of the first son produced from that marriage.
6 tn Grk “took a wife” (an idiom for marrying a woman).
7 tc The words “when they rise again” are missing from several important witnesses (א B C D L W Δ 19 33 579 892 2427 p c r k sy co). They are included in א Θ f1-13 g∗ lat sy. The strong external pedigrees of the shorter reading gives one pause. Nevertheless, the Alexandrian and other ms is most likely dropped the words from the text either to conform the wording to the parallel in Matt 22:28 or because “when they rise again” was redundant. But the inclusion of these words is thoroughly compatible with Mark’s usually plonastic style (see TCGNT 93), and therefore most probably authentic to Mark’s Gospel.
8 tn Grk “For the seven had her as wife.”
9 tn Or “mistaken” (cf. BDAG 822 s.v. πλανάω 2.c.y).
10 sn Theor do not die, nor do they eat according to Jewish tradition (1 En. 15:6; 51:4; Wis 5:5; 2 Bar. 51:10; 1QH 3.21-23).
11 tn Grk “Now as for the dead that they are raised.”
12 sn See Exod 3:6. Jesus used a common form of rabbinic citation here to refer to the passage in question.
13 tn Grk “and the,” but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.
15 sn He is not God of the dead but of the living. Jesus’ point was that if God could identify himself as God of the three old patriarchs, then they must still be alive when God spoke to Moses; and so they must be raised.

16 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
17 tn Or “One of the scribes.” See the note on the phrase “experts in the law” in 1:22.
18 tn Or “he”; the referent (Jesus) has been specified in the translation for clarity.
19 tn Grk “You will love.” The future indicative is used here with imperfactive form (see ExSyn 452 and 569).
20 sn A quotation from Deut 6:4-5 and Josh 22:5 (LXX). The fourfold reference to different parts of the person says, in effect, that one should love God with all one’s being.
21 sn A quotation from Lev 19:18.
22 sn A quotation from Deut 4:35.
23 sn A quotation from Deut 6:5.
24 sn A quotation from Lev 19:18.
25 tn Or “that the scribes.” See the note on the phrase “experts in the law” in 1:22.
26 tn Or “the Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”
27 sn See the note on Christ in 8:29.
‘The Lord said to my Lord,2
Sit at my right hand,
until I put your enemies under your feet.’1

12:37 If David himself calls him ‘Lord,’ how can he be his son?3 And the large crowd was listening to him with delight.

Warnings About Experts in the Law

12:38 In his teaching Jesus4 also said, “Watch out for the experts in the law.5 They like walking6 around in long robes and elaborate greetings7 in the marketplaces, 12:39 and the best seats in the synagogues8 and the places of honor at banquets. 12:40 They9 devour widows’ property,10 and as a show make long prayers. These men will receive a more severe punishment.”

The Widow’s Offering

12:41 Then11 he12 sat down opposite the offering box,13 and watched the crowd putting coins into it. Many rich people were throwing in large amounts. 12:42 And a poor widow came and put in two small copper coins,14 worth less than a penny. 12:43 He called his disciples and said to them, “I tell you the truth,15 this poor widow has put more into the offering box16 than all the others. 12:44 For they all gave out of their wealth.18 But she, out of her poverty, put in what she had to live on, everything she had.”19

The Destruction of the Temple

13:1 Now20 as Jesus21 was going out of the temple courts, one of his disciples said to him, “Teacher, look at these tremendous stones and buildings!”22 13:2 Jesus said to him, “Do you see these great buildings? Not one stone will be left on another.23 All will be torn down!”24

Signs of the End of the Age

13:3 So25 while he was sitting on the Mount of Olives opposite the temple, Peter, James, John,26 and Andrew asked him privately,
13:4 “Tell us, when will these things happen? And what will be the sign that all these things are about to take place?” 13:5 Jesus began to say to them, “Watch out that no one misleads you. 13:6 Many will come in my name, saying, ‘I am he,’ and they will mislead many. 13:7 When you hear of wars and rumors of wars, do not be alarmed. These things must happen, but the end is still to come. 13:8 For nation will rise up in arms against nation, and kingdom against kingdom. There will be earthquakes in various places, and there will be famines. These are but the beginning of birth pains.

Persecution of Disciples

13:9 “You must watch out for yourselves. You will be handed over to councils and beaten in the synagogues. You will stand before governors and kings because of me, as a witness to them. 13:10 First the gospel must be preached to all nations. 13:11 When they arrest you and hand you over for trial, do not worry about what to speak. But say whatever is given you at that time, for it is not you speaking, but the Holy Spirit. 13:12 Brother will hand over brother to death, and father his child. Children will rise against parents and have them put to death. 13:13 You will be hated by everyone because of my name. But the one who endures to the end will be saved.

The Abomination of Desolation

13:14 “But when you see the abomination of desolation standing where it should not be (let the reader understand), then those in Judea must flee to the mountains. 13:15 The one on the roof must not come down or go inside to take anything out of his house. 13:16 The one in the field must not turn back to get his cloak. 13:17 Woe to those who are pregnant and to those who are nursing their babies in those days! 13:18 Pray that it may not be in winter. 13:19 For in those days there will be suffering unlike anything that has happened from the beginning of the creation that God created until now, or ever will happen. 13:20 And if the Lord had not cut short those days, no one would be saved. But because of the elect, whom he chose, he has cut them short. 13:21 Then if anyone says to you, ‘Look, here is the Christ!’ or ‘Look, there he is!’ do not believe him. 13:22 For false messiahs and false prophets will appear and perform signs and wonders to deceive, if possible, the elect.

13:23 Be careful! I have told you everything ahead of time.

The Arrival of the Son of Man

13:24 “But in those days, after that suffering, the sun will be darkened and the moon will not give its light; 13:25 the stars will be falling from heaven, and the powers in the heavens will be shaken.

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1 sn Both references to these things are plural, so more than the temple’s destruction is in view. The question may presuppose that such a catastrophe signals the end.
2 tn Or “Be on guard.”
3 sn That is, “I am the Messiah.”
4 sn Grk “it is not yet the end.”
5 sn For the translation “rise up in arms” see L&N 55.2.
7 sn Grk “They will hand you over.” “They” is an indefinite plural, referring to people in general. The parallel in Matt 10:17 makes this explicit.
8 sn Councils in this context refers to local judicial bodies attached to the Jewish synagogue. This group would be responsible for meting out justice and discipline within the Jewish community.
9 sn See the note on synagogue in 1:21.
10 sn These statements look at persecution both from a Jewish context as the mention of councils and synagogues suggests, and from a Gentile one as the reference to governors and kings suggests. Some fulfillment of Jewish persecution can be seen in Acts.
11 sn Grk “in that hour.”
12 tn Or “will rebel against.”
13 sn See 1 Cor 1:12-31.
14 sn But the one who endures to the end will be saved. Jesus was not claiming here that salvation is by works, because he had already taught that it is by grace (cf. 10:15). He was simply arguing that genuine faith evidences itself in perseverance through even the worst of trials.
15 sn The reference to the abomination of desolation is an allusion to Dan 9:27. Though some have seen the fulfillment of Daniel’s prophecy in the actions of Antiochus IV (or a representative of his) in 167 b.c., the words of Jesus seem to indicate that Antiochus was not the final fulfillment, but that there was (from Jesus’ perspective) still another fulfillment yet to come. Some argue that this was realized in a.d. 70, while others claim that it refers specifically to Antichrist and will not be fully realized until the period of the great tribulation at the end of the age (cf. Mark 13:19, 24; Matt 24:21; Rev 3:10).
16 sn Fleeing to the mountains is a key OT image: Gen 19:17; Judg 6:2; Isa 15:5; Jer 16:18; Zech 14:5.
17 sn Most of the roofs in the NT were flat roofs made of pounded dirt, sometimes mixed with lime or stones, supported by heavy wooden beams. They generally had an easy means of access, either a sturdy wooden ladder or stone stairway, sometimes on the outside of the house.
18 sn The nature of the judgment coming upon them will be so quick and devastating that one will not have time to come down or go inside to take anything out of his house. It is best just to escape as quickly as possible.
19 tn Traditionally, “tribulation.”
20 sn Suffering unlike anything that has happened. Some refer this event to the destruction of Jerusalem in a.d. 70. While the events of a.d. 70 may reflect somewhat the comments Jesus makes here, the reference to the scope and severity of this judgment strongly suggest that much more is in view. Most likely Jesus is referring to the great end-time judgment on Jerusalem in the great tribulation.
21 tn Grk “the days.”
22 tn Here kai (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
23 tn Or “the Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”
24 sn See the note on Christ in 8:23.
25 tn Or “false Christs”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”
26 tn Traditionally, “tribulation.”
13:26 Then everyone will see the Son of Man arriving in the clouds with great power and glory. 13:27 Then he will send angels and they will gather his elect from the four winds, from the ends of the earth to the ends of heaven.

The Parable of the Fig Tree

13:28 “Learn this parable from the fig tree: Whenever its branch becomes tender and puts out its leaves, you know that summer is near. 13:29 So also you, when you see these things happening, know that he is near, right at the door. 13:30 I tell you the truth, 7 this generation will not pass away until all these things take place. 13:31 Heaven and earth will pass away, but my words will never pass away. 8

Be Ready!

13:32 “But as for that day or hour no one knows it – neither the angels in heaven, nor the Son – except the Father. 13:33 Watch out! Stay alert! 10

1 sn An allusion to Isa 13:10, 34:4 (LXX); Joel 2:10. The heavens were seen as the abode of heavenly forces, so their shaking indicates distress in the spiritual realm. Although some take the powers as a reference to bodies in the heavens (like stars and planets, “the heavenly bodies,” NIV) this is not as likely.

2 tn In Grk “they.”

3 sn An allusion to Dan 7:13. Here is Jesus returning with full judicial authority.

4 tn Or “of the sky”; the Greek word ἄγνωστος (agnōstos), may be translated “sky” or “heaven,” depending on the context.

5 tn The verb γίνοντε (ginonte, “know”) can be parsed as either present indicative or present imperative. In this context the imperative fits better, since the movement is from analogy (trees and seasons) to the future (the signs of the coming of the kingdom) and since the emphasis is on preparation for this event.

6 tn Grk “Truly (ἀμήν, amēn), I say to you.”

7 sn This is one of the hardest verses in the gospels to interpret. Various views exist for what generation means. (1) Some take it as meaning “race” and thus as an assurance that the Jewish race (nation) will not pass away. But it is very questionable that the Greek term γενεά (genea) can have this meaning. Indeed, some would argue that this is a “type of generation” and refer to the generation of wicked humanity. Then the point is that humanity will not perish, because God will redeem it. Or (2) generation may mean “this type of generation” and refer to the generation of the kingdom and since the emphasis is on preparation for this event.

8 sn The words that Jesus predicts here will never pass away. They are more stable and lasting than creation itself! For this kind of image, see Isa 40:8; 55:10-11.

9 sn The phrase nor the Son has caused a great deal of theological debate because on the surface it appears to conflict with the concept of Jesus’ deity. The straightforward meaning of the text is that the Son does not know the time of his return. If Jesus were divine, though, wouldn’t he know this information? There are other passages which similarly indicate that Jesus did not know certain things. For example, Luke 2:52 indicates that Jesus grew in wisdom; this has to mean that Jesus did not know everything all the time but learned as he grew. So Mark 13:32 is not alone in implying that Jesus did not know certain things. The best option for understanding Mark 13:32 and similar passages is to hold the two concepts in tension: The Son in his earthly life and ministry had limited knowledge of certain things, yet he was still deity.

10 to The vast majority of witnesses (א C L W Ψ f-13 Smith lac sy sy co) have καὶ προσεύχετε after γροπευτε (agrupente, “stay alert and pray”). This may be a motivated reading, influenced by the similar command in Mark 14:38 where προσευχητε is solidly attested, and more generally from the parallel in Luke 21:36 (though δεοίμαι (deomai, “ask”) is used there). As B. M. Metzger notes, it is a predictable variant that scribes would have been likely to produce independently of each other (TCGNT 95). The words are not found in B D 2427 a c (d k). Although the external evidence for the shorter reading is slender, it probably better accounts for the longer reading than vice versa.

11 tn See the note on the word “slave” in 10:44.

12 tn Grk “giving.”

13 tn Or “the chief priests and the scribes.” See the note on the phrase “experts in the law” in 1:22.

14 tn Grk “were seeking how.”

15 tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

16 sn The suggestion here is that Jesus was too popular to openly arrest him. The verb were trying is imperfect. It suggests, in this context, that they were always considering the opportunities.

17 tn Here καὶ (kai) has been translated as “now” to indicate the transition to a new topic.

18 tn In Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

19 sn 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side with the head close, assign to each his work, and commanded the doorkeeper to stay alert. 13:35 Stay alert, then, because you do not know when the owner of the house will return – whether during evening, at midnight, when the rooster crows, or at dawn – 13:36 or else he might find you asleep when he returns suddenly. 13:37 What I say to you I say to everyone: Stay alert!”

The Plot Against Jesus

14:1 Two days before the Passover and the Feast of Unleavened Bread, the chief priests and the experts in the law, 12 were trying to find a way to arrest Jesus 15 by stealth and kill him. 14:2 For they said, “Not during the feast, so there won’t be a riot among the people.” 16

Jesus’ Anointing

14:3 Now 17 while Jesus 18 was in Bethany at the house of Simon the leper, reclining at the table, 19 a woman came with an alabaster jar filled with costly aromatic oil 20 from pure nard. After...
we were delighted

Grk - the implied result of previous action(s) in the narrative.

The opportunity they had been looking for, and they could later claim them about betraying Jesus, because it gave them the opportunity to betray the implied sequence of events within the narrative.

So they spoke angrily to her. 14:6 But Jesus said, “Leave her alone. Why are you bothering her? She has done a good service for me. 14:7 For you will always have the poor with you, and you can do good for them whenever you want. But you will not always have me! 14:8 She did what she could. She anointed my body beforehand for burial. 14:9 I tell you the truth, wherever the gospel is proclaimed in the whole world, what she has done will also be told in memory of her.”

The Plan to Betray Jesus

14:10 Then 9 Judas Iscariot, one of the twelve, went to the chief priests to betray Jesus into their hands. 14:11 When they heard this, they were delighted 10 and promised to give him money. 11 So 12 Judas began looking for an opportunity to betray him.

spike of the nard plant of northern India. This aromatic oil, if made of something like nard, would have been extremely expensive, costing up to a year’s pay for an average laborer.

The Passover

14:12 Now 14 on the first day of the feast o 15 Unleavened Bread, when the Passover lamb is sacrificed, 16 Jesus 17 disciples said to him, “Where do you want us to prepare for you to eat the Passover?” 14:13 He sent two of his disciples and told them, “Go into the city, and a man carrying a jar 19 of water will meet you. Follow him. 14:14 Wherever he enters, tell the owner of the house, ‘The Teacher says, “Where is my guest room where I may eat the Passover with my disciples?”’ 14:15 He will show you a large room upstairs, furnished and ready. Make preparations for us there.” 14:16 So 20 the disciples left, went 21 into the city, and found things just as he had told them, 22 and they prepared the Passover.

14:17 Then, 23 when it was evening, he came to the house 24 with the twelve. 14:18 While they were at the table 25 eating, Jesus said, “I tell you the truth, 26 one of you eating with me will betray

14 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
15 tn The words “the feast of” are not in the Greek text, but have been supplied for clarity.
16 sn Generally the feast of Unleavened Bread would refer to Nisan 15 (Friday), but the following reference to the sacrifice of the Passover lamb indicates that Nisan had in mind (Nisan = March 27 to April 25). The celebration of the Feast of Unleavened Bread lasted eight days, beginning with the Passover meal. The celebrations were so close together that at times the names of both were used interchangeably.
17 tn Grk “his”; the referent (Jesus) has been specified in the translation for clarity.
18 sn This required getting a suitable lamb and finding lodging in Jerusalem where the meal could be eaten. The population of the city swelled during the feast, so lodging could be difficult to find. The Passover was celebrated each year in commemoration of the Israelites’ deliverance from Egypt; thus it was a feast celebrating redemption (see Exod 12). The Passover lamb was roasted and eaten after sunset in a family group of at least ten people (m. Pesahim 7.13). People ate the meal while reclining (see the note on table in 14:18). It included, besides the lamb, unleavened bread and bitter herbs as a reminder of Israel’s bitter affliction at the hands of the Egyptians. Four cups of wine mixed with water were also used for the meal. For a further description of the meal and the significance of the wine cups, see E. Ferguson, Backgrounds of Early Christianity, 523-24.
19 sn Since women usually carried these jars, it would have been no problem for the two disciples (Luke 22:8 states that they were Peter and John) to recognize the man Jesus was referring to.
20 tn Here καί (kai) has been translated as “so” to indicate the flow within the narrative.
21 tn Grk “and came.”
22 sn The author notes that the disciples found things just as he had told them shows that Jesus’ word could be trusted.
23 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
24 sn The prepositional phrase “to the house” is not in the Greek text, but has been supplied for clarity.
25 tn Grk “while they were reclining at the table.”
26 sn 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away.
me.” 14:19 They were distressed, and one by one said to him, “Surely not?” 14:20 He said to them, “It is one of the twelve, one who dips his hand with me into the bowl.” 14:21 For the Son of Man will go as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would be better for him if he had never been born.”

The Lord’s Supper

14:22 While they were eating, he took bread, and after giving thanks he broke it, gave it to them, and said, “Take it. This is my body.” 14:23 And after taking the cup and giving thanks, he gave it to them, and they all drank from it. 14:24 He said to them, “This is my blood, the blood of the covenant, that is poured out for many.” 14:25 I tell you the truth, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God.” 14:26 After singing a hymn, they went out to the Mount of Olives.

The Prediction of Peter’s Denial

14:27 Then Jesus said to them, “You will all fall away, for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’” 14:28 But after I am raised, I will go ahead of you into Galilee.” 14:29 Peter said to him, “Even if they all fall away, I will not!” 14:30 Jesus said to him, “I tell you the truth, today – this very night – before a rooster crows twice, you will deny me three times.” 14:31 But Peter insisted emphatically, “Even if I must die with you, I will never deny you.” And all of them said the same thing.

Gethsemane

14:32 Then they went to a place called Gethsemane, and Jesus said to his disciples, “Sit here while I pray.” 14:33 He took Peter, James, and John with him, and became very troubled and distressed. 14:34 He said to them, “My soul is deeply grieved, even to the point of death. Remain here and stay alert.” 14:35 Going a little farther, he threw himself to the ground and prayed that if it were possible the hour would pass from him.

14:36 He said, “Abba, Father, all things are possible for you. Take this cup away from me. Yet not what I will, but what you will.” 14:37 Then he came and found them sleeping, and said to Peter, “Simon, are you sleeping? Could you not stay awake for one hour? 14:38 Stay awake and pray that you will not fall into temptation. The spirit is willing, but the flesh is weak.” 14:39 He went away again and prayed the same thing. 14:40 When he came again he found them sleeping; they could not keep their eyes open. 14:41 Yet they did not know what to tell him. 14:41 He came a third time and said to them, “Are you still sleeping and resting? Enough of that!” The hour has come.

1 sn A quotation from Zech 13:7.
Look, the Son of Man is betrayed into the hands of sinners. 14:42 Get up, let us go. Look! My betrayer is approaching!"

Betrayal and Arrest

14:43 Right away, while Jesus was still speaking, Judas, one of the twelve, arrived.3 With him came a crowd armed with swords and clubs, sent by the chief priests and experts in the law and elders. 14:44 (Now the betrayer had given them a sign, saying, “The one I kiss is the man. Arrest him and lead him away under guard.”)6 14:45 When Judas arrived, he went up to Jesus immediately and said, “Rabbi!” and kissed him. 14:46 Then they took hold of him and arrested him. 14:47 One of the bystanders drew his sword and struck the high priest’s slave,2 cutting off his ear. 14:48 Jesus said to them, “Have you come with swords and clubs to arrest me like you would an outlaw?”22 14:49 Day after day I was with you, teaching in the temple courts, yes13 you did not arrest me. But this has happened so that24 the scriptures would be fulfilled.” 14:50 Then15 all the disciples16 left him and fled. 14:51 A young man was following him, wearing only a linen cloth. They tried to arrest him, 14:52 but he ran off naked,27 leaving his linen cloth behind.

1 tn Grk “the one who betrays me.”
2 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
3 tn Or “approached.” This is a different verb than the one translated “arrived” in Matt 26:47 and in v. 45, although in this context the meanings probably overlap.
4 tn Or “from the chief priests, scribes.” See the note on the phrase “experts in the law” in 1:22.
5 tn Grk “the one who betrays him.”
6 sn This remark is parenthetical within the narrative and has thus been placed in parentheses.
7 tn Grk “he”; the referent (Judas) has been specified in the translation for clarity.
8 tn Grk “him”; the referent (Judas) has been specified in the translation for clarity.
9 sn Judas’ act of betrayal when he kissed Jesus is especially sinister when it is realized that it was common in the culture of the times for a disciple to kiss his master when greeting him.
10 tn Grk “put their hands on him.”
11 tn See the note on the word “slave” in 10:44.
12 tn Or “a revolutionary.” This term can refer to one who stirs up rebellion: BDAG 594 s.v. ἱπποτής 2 has “revolutionary, insurrectionist,” citing evidence from Josephus (J.W. 2.13.2-3 [2.253-254]). However, this usage generally postdates Jesus’ time. It does refer to a figure of violence. Luke uses the same term for the highwaymen who attack the traveler in the parable of the good Samaritan (Luke 10:30).
13 tn Grk “and”; καί (kai) is elastic enough to be used contrastively on occasion, as here.
14 tn Grk “But so that the verb “has happened” is implied.
15 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
16 tn Grk “they”; the referent (Jesus’ disciples) has been specified in the translation for clarity.
17 sn The statement he ran off naked is probably a reference to Mark himself, traditionally assumed to be the author of this Gospel. Why he was wearing only an outer garment and not the customary tunic as well is not mentioned. W. L. Lane, Mark (NICNT), 527-28, says that Mark probably mentioned this episode so as to make it clear that “all fled, leaving Jesus alone in the custody of the police.”

Condemned by the Sanhedrin

14:53 Then19 they led Jesus to the high priest, and all the chief priests and elders and experts in the law10 came together. 14:54 And Peter had followed him from a distance, up to the high priest’s courtyard. He20 was sitting with the guards23 and warming himself by the fire. 14:55 The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find anything. 14:56 Many gave false testimony against him, but their testimony did not agree. 14:57 Some stood up and gave this false testimony against him:22 14:58 “We heard him say, ‘I will destroy this temple made with hands and in three days build another not made with hands.’” 14:59 Yet even on this point their testimony did not agree. 14:60 Then23 the high priest stood up before them24 and asked Jesus, “Have you no answer? What is this that they are testifying against you?” 14:61 But he was silent and did not answer. Again the high priest questioned him,25 “Are you the Christ26 the Son of the Blessed One?”27 14:62 “I am,” said Jesus, “and you will see the Son of Man sitting at the right hand27 of the Power28 and coming with the clouds of heaven.”29 14:63 Then the high priest tore his clothes and said, “Why do we still need witnesses? 14:64 You have heard the blasphemy! What is your verdict?”30 They all condemned him as deserving death. 14:65 Then31 some be-
Peter’s Denials

14:66 Now2 while Peter was below in the courtyard, one of the high priest’s slave girls3 came by. 14:67 When she saw Peter warming himself, she looked directly at him and said, “You also were with that Nazarene, Jesus.” 14:68 But he denied it.4 “I don’t even understand what you’re talking about!”5 Then6 he went out to the gateway, and a rooster crowed.7 14:69 When the slave girl saw him, she began again to say to the bystanders, “This man is one of them.” 14:70 But he denied it again. A short time later the bystanders again said to Peter, ““You must be8 one of them, because you are also a Galilean.” 14:71 Then he began to curse, and he swore with an oath, “I do not know this man you are talking about!” 14:72 Immediately a rooster2 crowed a second time. Then30 Peter remembered what Jesus had said to him: “Before a rooster crows twice, you will deny me three times.” And he broke down and wept.21

Jesus Brought Before Pilate

15:1 Early in the morning, after forming a plan, the chief priests with the elders and the experts in the law12 and the whole Sanhedrin tied Jesus up, led him away, and handed him over to Pilate.13 15:2 So14 Pilate asked him, “Are you the king15 of the Jews?” He replied,16 “You say so.”17 15:3 Then18 the chief priests began to accuse him repeatedly. 15:4 So Pilate asked him again,19 “Have you nothing to say? See how many charges they are bringing against you!” 15:5 But Jesus made no further reply, so that Pilate was amazed.

Jesus and Barabbas

15:6 During the feast it was customary to release one prisoner to the people,20 whomever they requested. 15:7 A man named Barabbas was imprisoned with rebels who had committed murder during an insurrection. 15:8 Then the crowd came up and began to ask Pilate to release a prisoner for them, as was his custom.21 15:9 So Pilate asked them,22 “Do you want me to release the king of the Jews for you?” 15:10 (For he knew that the chief priests had handed him over because of envy.)23 15:11 But the chief priests stirred up the crowd to have him release24 Barabbas instead. 15:12 So Pilate spoke to them

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1 tn For the translation of ἐπίθεμα (rhapsima), see L&N 19.4.
2 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
3 tn The Greek term here is παιδίσκη (paidiske), referring to a slave girl or slave woman.
4 tn Grk “he denied it, saying.” The participle λέγων (legōn) is redundant in English and has not been translated.
5 tn Grk “I do not know or understand what you are saying.” In the translation this is taken as a hendiadys (a figure of speech where two terms express a single meaning, usually for emphatic reasons).
6 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
7 tc Several important witnesses (א B L W *) lack the words “and a rooster crowed.” This makes the text of speech where two terms express a single meaning, usually for emphatic reasons).
8 tn A real rooster crowing is probably in view here (rather than the Roman trumpet call known as gallicinium), in part due to the fact that Mark mentions the rooster crowing twice. See the discussion at Matt 26:74. 8 tn Grk “Truly you are.”
9 tn This occurrence of the word ἀλεκτρον (alektōr, “rooster”) is anarthrous and consequently may not point back explicitly to the rooster which had crowed previously in v. 68. The reason for the anarthrous construction is most likely to indicate generically that some rooster crowed. Further, the translation of ἀλεκτρον as an indefinite noun retains the subtlety of the Greek in only hinting at the Lord’s prediction v. 30. See also NASB, TEV, NAB.
10 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
11 tn Grk “he wept deeply.”
12 tn Or “and the scribes.” See the note on the phrase “experts in the law” in 1:22.
13 sn The Jews most assuredly wanted to put Jesus to death, but they lacked the authority to do so. For this reason they handed him over to Pilate in hopes of securing a death sentence. The Romans kept close control of the death penalty in conquered territories to prevent it being used to execute Roman sympathizers.
14 tn Here καί (kai) has been translated as “so” to indicate the implied result of previous action in the narrative.
15 sn “Are you the king of the Jews?” Pilate was interested in this charge because of its political implications of sedition against Rome.
16 tn Grk “answering, he said to him.” The participle ἀποκριθέον (apokrithēs) is redundant, but the syntax of the phrase has been modified for clarity.
17 sn The reply “You say so” is somewhat enigmatic, like Jesus’ earlier reply to the Jewish leadership (mentioned in Matt 26:64 and Luke 22:70).
18 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
19 tn Grk “Pilate asked him again, saying.” The participle λέγων (legōn) is redundant and has not been translated.
20 tn Grk “them;” the referent (the people) has been specified in the translation for clarity.
21 sn The custom of Pilate to release one prisoner to them is unknown outside the gospels in Jewish writings, but it was a Roman custom at the time and thus probably used in Palestine as well (cf. Matt 27:15; John 18:39); see W. W. Wessel, “Mark,” EBC 8:773-74.
22 tn Grk “Coming up the crowd began to ask [him to do] as he was doing to them.”
23 tn Grk “Pilate answered them, saying.” The participle λέγων (legōn) is redundant and has not been translated.
24 sn This is a parenthetical note by the author.
25 tn Grk “to have him release for them.”
again,⁴ “Then what do you want me to do with the one you call king of the Jews?” 15:13 They shouted back, “ Crucify him!” 15:14 Pilate asked them, “Why? What has he done wrong?” But they shouted more insistently, “Crucify him!” 15:15 Because he wanted to satisfy the crowd, Pilate released Barabbas for them. Then,⁵ after he had Jesus flogged,⁶ he handed him over⁶ to be crucified.

**Jesus is Mocked**

15:16 So⁷ the soldiers led him into the palace (that is, the governor’s residence)⁧ and called together the whole cohort.⁹ 15:17 They put a purple cloak¹⁰ on him and after braiding¹¹ a crown of thorns,¹² they put it on him. 15:18 They began to salute him: “Hail, king of the Jews!”¹³ 15:19 Again and again¹⁴ they struck him on the head with a staff¹⁵ and spit on him. Then they knelt down and paid homage to him. 15:20 When they had finished mocking¹⁶ him, they stripped him of the purple cloak and put his own clothes back on him. Then⁷ they led him away to crucify him.¹⁸

**The Crucifixion**

15:21 The soldiers¹⁹ forced²⁰ a passerby to carry his cross.²¹ Simon of Cyrene, who was coming in from the country²² (he was the father of Alexander and Rufus). 15:22 They brought Jesus²³ to a place called Golgotha²⁴ (which is translated, “Place of the Skull”).²⁵ 15:23 They

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1 tn Grk “answering, Pilate spoke to them again.” The participles ἀποκριθηκεῖν (apokrithēkein) is redundant and has not been translated.
2 tc Instead of “what do you want me to do” several witnesses, including the most important ones (B C W Δ Υ 70 33 892 2427 pc), lack θέλετε (thelete, “you want”), turning the question into the more abrupt “what should I do?” Although the witnesses for the longer reading are not as significant (A D θ 0250 33 latt sy), the reading without θέλετε conforms to Matt 27:22 and thus is suspected of being a scribal emendation. The known scribal tendency to assimilate one synoptic passage to another parallel, coupled with the lack of such assimilation in Μιss that are otherwise known to do this most frequently (the Western and Byzantine texts), suggests that θέλετε is authentic. Further, Mark’s known style of being generally more verbose and redundant than Matthew’s argues that θέλετε is authentic here. That is the longer reading, however, and that a good variety of witnesses omit the word, gives one pause. Perhaps the wording without θέλετε would have been perceived as having greater homiletical value, motivating scribes to move in this direction. A decision is difficult, but on the whole internal evidence leads toward regarding θέλετε as authentic.
3 sn Crucifixion was the cruellest form of punishment practiced by the Romans. Roman citizens could not normally undergo it. It was reserved for the worst crimes, like treason and evasion of due process in a capital case. The Roman historian Cicero called it “a cruel and disgusting penalty” (Against Verres 2.5.63-66 §§163-70); Josephus (J.W. 7.6.4 [7:203]) called it the worst of deaths.
4 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
5 tn Grk ἔργος ἄχλους (ērgos archōs) refers to flogging. BDAG 1064 s.v. states, “flog, scourge, a punishment inflicted on slaves and provincials after a sentence of death had been pronounced on them. So in the case of Jesus before the crucifixion...Mt 27:26; Mk 15:15.”
6 sn A Roman flogging (traditionally, “scourging”) was an excruciating punishment. The victim was stripped of his clothes and bound to a post with his hands fastened above him (or sometimes he was thrown to the ground). Guards standing on either side of the victim would incessantly beat him with a whip (flagellum) made out of leather with pieces of lead and bone inserted into its ends. While the Jews only allowed 39 lashes, the Romans had no such limit; many people who received such a beating died as a result. See C. Schneider, TDNT, 4:515-19.
7 tn Or “delivered him up.”
8 tn Here ἐδέ (ede) has been translated as “So” to indicate that the soldiers’ action is in response to Pilate’s condemnation of the prisoner in v. 15.
9 sn Grk (that is, the praetorium). The governor’s official residence. The one in Jerusalem may have been the governor’s palace in the western part of the city, or the fortress Antonia northwest of the temple area.
10 sn The purple cloak probably refers to a military garment which had the color of royal purple, and thus resembled a king’s robe. The soldiers did this to Jesus as a form of mockery in view of the charges that he was a king (cf. 15:2).
11 sn Or “weaving.”
12 sn The crown may have been made from palm spines or some other thorny plant common in Israel. In placing the crown of thorns on his head, the soldiers were unwittingly symbolizing God’s curse on humanity (cf. Gen 3:18) being placed on Jesus. Their purpose would have been to mock Jesus’ claim to be a king; the crown of thorns would have represented the “radiant corona” portrayed on the heads of rulers on coins and other artifacts in the 1st century.
13 tn Or “Long live the King of the Jews!”
14 sn The statement Hail, King of the Jews! is a mockery patterned after the Romans’ cry of Ave, Caesar (“Hail, Caesar!”).
15 tn Or “a reed.” The Greek term can mean either “staff” or “reed.” See BDAG 502 s.v. κύλιος. 2
16 tn The aorist tense is taken consubstantively here.
17 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
18 sn See the note on Crucify in 15:13.
19 tn Grk “They”; the referent (the soldiers) has been specified in the translation for the clarification of the context.
20 tn Or “conscripted”; or “pressed into service.”
21 sn Jesus was beaten severely with a whip before this (the prelude to crucifixion, known to the Romans as verberatio, mentioned in Matt 27:26; Mark 15:15; John 19:1), so he would have been weak from trauma and loss of blood. Apparently he was unable to bear the cross himself, so Simon was conscripted to help (in all probability this was only the crossbeam, called in Latin the patibulum, since the upright beam usually remained in the ground at the place of execution). Cyrene was located in North Africa where Tripoli is today. Nothing more is known about this Simon.
22 tn Or perhaps, “was coming in from his field” outside the city (BDAG 15-16 s.v. γίγος 1).
23 tn Grk “him.”
24 tn Grk “a place, Golgotha.” This is an Aramaic name; see John 19:17.
25 sn The place called Golgotha (which is translated “Place of the Skull”). This location is north and just outside of Jerusalem. The hill on which it is located protruded much like a skull, giving the place its name. The Latin word for the Greek term craniōn (kranion) is calvaria, from which the English word “Calvary” is derived (cf. Luke 23:33 in the KJV).
offered him wine mixed with myrrh, but he did not take it. 15:24 Then they crucified him and divided his clothes, throwing dice for them, to decide what each would take. 15:25 It was nine o’clock in the morning when they crucified him. 15:26 The inscription of the charge against him read, “The king of the Jews.” 15:27 And they crucified two outlaws with him, one on his right and one on his left. 15:29 Those who passed by defamed him, shaking their heads and saying, “Aha! You who can destroy the temple and rebuild it in three days, 15:30 save yourself and come down from the cross!” 15:31 In the same way even the chief priests — together with the experts in the law — were mocking him among themselves: 15:32 “He saved others, but he cannot save himself!” 15:33 Let the Christ, the king of Israel, come down from the cross now, that we may see and believe!” Those who were crucified with him also spoke abusively to him. 12

1 sn It is difficult to say for certain who gave Jesus this drink of wine mixed with myrrh (e.g., the executioner, or perhaps women from Jerusalem). In any case, whoever gave it to him most likely did so in order to relieve his pain, but Jesus was unwilling to take it.
2 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
3 sn See the note on Crucify in 15:13.
4 tn Grk “by throwing the lot” (probably by using marked pebbles or broken pieces of pottery). A modern equivalent, “dice,” has been chosen here because of its association with gambling. According to L&N 6.219 a term for “dice” is particularly appropriate.
5 sn An allusion to Ps 22:18.
6 tn Grk “It was the third hour.” This time would have been approximate, and could refer to the beginning of the process, some time before Jesus was lifted on the cross.
7 sn Mention of the inscription is an important detail, because the inscription would normally give the reason for the execution. It shows that Jesus was executed for claiming to be a king, it was also probably written with irony from the executioners’ point of view.
8 tn Most later mss add 15:28 “And the scripture was fulfilled that says, ‘He was counted with the lawless ones.’” Verse 28 is included in L Θ 083 0250 f- 15-33 33 ’1 lat, but is lacking in important Alexandrian and Western ms and some others (א B C D Ψ χ pc). The addition of the verse with its quotation from Isa 53:12 probably represents a scribal assimilation from Luke 22:37. It was almost certainly not an original part of Mark’s Gospel. The present translation follows NA27 in omitting the verse number, a procedure also followed by a number of other modern translations.
9 o Or “with the scribes.” See the note on the phrase “experts in the law” in 1:22. Only “chief priests” is in the nominative case; this sentence structure attempts to capture this emphasis.
10 tn Grk “Mocking him, the chief priests...said among themselves.”
11 o Or “the Messiah.” “Christ” (Greek) and “Messiah” (Hebrew or Aramaic) mean “one who has been anointed.”
12 sn Mark’s wording suggests that both of the criminals spoke abusively to him. If so, one of them quickly changed his attitude toward Jesus (see Luke 23:40-43).
13 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
14 tn Grk “When the sixth hour had come.”
15 sn This imagery has parallels to the Day of the Lord: Joel 2:10; Amos 8:9; Zeph 1:15.
16 tn Grk “at the ninth hour.”
17 tn The repetition of the phrase “three o’clock” preserves the author’s rougher, less elegant style (cf. Matt 27:45-46; Luke 23:44). Although such stylistic matters are frequently handled differently in the translation, because the issue of synoptic literary dependence is involved here, it was considered important to reflect some of the stylistic differences among the synoptics in the translation, so that the English reader can be aware of them.
18 sn A quotation from Ps 22:1.
19 sn Perhaps the crowd thought Jesus was calling for Elijah because the exclamation “my God, my God” (i.e., in Aramaic, Eloi, Eloi) sounds like the name Elijah.
20 sn Sour wine refers to cheap wine that was called in Lat in posca, a cheap vinegar wine diluted heavily with water. It was the drink of slaves and soldiers, and was probably there so that the soldiers who had performed the crucifixion.
21 tn Grk “a reed.”
22 tn The referent of this term, κατανέπτασα (katapetasma), is not entirely clear. It could refer to the curtain separating the holy of holies from the holy place (Josephus, J. W. 5.5.5 [5.219]), or it could refer to one at the entrance of the temple court (Josephus, J. W. 5.5.4 [5.212]). Many argue that the inner curtain is meant because another term, καλυμμα (kalumma), is also used for the outer curtain. Others see a reference to the outer curtain as more likely because of the public nature of this sign. Either way, the symbolism means that access to God has been opened up. It also pictures a judgment that includes the sacrifices.
23 sn A centurion was a noncommissioned officer in the Roman army or one of the auxiliary territorial armies, commanding a centuria (of nominally) 100 men. The responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of senior centurion. The Roman troops stationed in Judea were auxiliaries, who would normally be rewarded with Roman citizenship after 25 years of service. Some of the centurions may have served originally in the Roman legions (regular army) and thus gained their citizenship at enlistment. Others may have inherited it, like Paul.
who stood in front of him, saw how he died, and said, “Truly this man was God’s Son!”

15:40 There were also women, watching from a distance. Among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. 15:41 When he was in Galilee, they had followed him and given him support. Many other women who had come up with him to Jerusalem were there too.

Jesus’ Burial

15:42 Now when evening had already come, since it was the day of preparation (that is, the day before the Sabbath), 6 Joseph of Arimathea, a highly regarded member of the council, who was himself looking forward to the kingdom of God, went boldly to Pilate and asked for the body of Jesus. 20 Pilate was surprised that he was already dead. He called the centurion and asked him if he had been dead for some time. 15:45 When Pilate was informed by the centurion, 13 he gave the body to Joseph. 15:46 After Joseph bought a linen cloth and took down the body, he wrapped it in the linen and placed it in a tomb cut out of the rock. Then he rolled a stone across the entrance of the tomb. 15:47 Mary Magdalene and Mary the mother of Joses saw where the body was placed.

The Resurrection

16:1 When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought aromatic spices so that they might go and anoint him. 16:2 And very early on the first day of the week, at sunrise, they went to the tomb. 16:3 They had been asking each other, “Who will roll away the stone for us from the entrance to the tomb?” 16:4 But when they looked up, they saw that the stone, which was very large, had been rolled back. 16:5 Then as they went into the tomb, they saw a young man dressed in a white robe sitting on the right side; and they were alarmed. 16:6 But he said to them, “Do not be alarmed. You are looking for Jesus the Nazarene, who was crucified. He has been raised! He is not here. Look, there is the place where they laid him. 16:7 But go, tell his disciples, even Peter, that he is going ahead of you into Galilee. You will see him there, just as he told you.” 16:8 Then they went out and ran from the tomb, for terror and bewilderment had seized them. And they said nothing to anyone, because they were afraid.

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1 tn Grk “the way he breathed his last”; or “the way he expired”; or “that he thus breathed no more.”
2 sn In Matt 27:56 the name Joses is written as Joseph.
3 tn Grk “and ministered to him.”
5 map For location see Map5-B1; Map6-F3; Map7-E2; Map9-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
6 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic and introduction of a new character.
7 sn The day of preparation was the day before the Sabbath when everything had to be prepared for it, as no work could be done on the Sabbath.
8 tn Grk “a councillor” (as a member of the Sanhedrin, see L&N 11.85). This indicates that some individuals among the leaders did respond to Jesus.
9 sn Or “waiting for.”
10 sn Though some dispute that Joseph of Arimathea was a disciple of Jesus, this remark that he was looking forward to the kingdom of God and his actions regarding Jesus’ burial suggest otherwise.
11 sn Asking for the body of Jesus was indeed a bold move on the part of Joseph of Arimathea, for it clearly and openly identified him with a man who had just been condemned and executed, namely, Jesus. His faith is exemplary, especially for someone who was a member of the council that handed Jesus over for crucifixion (cf. Luke 23:51). He did this because he sought to give Jesus an honorable burial.
12 tn Grk “he”; the referent (Pilate) has been specified in the translation for clarity.
13 tn See the note on the word centurion in 15:39.
14 tn Grk “he”; the referent (Joseph of Arimathea) has been specified in the translation for clarity.
15 tn The term σίνδων (sindōn) can refer to a linen cloth used either for clothing or for burial.
16 tn That is, cut or carved into an outcropping of natural rock, resulting in a cave-like structure (see L&N 19.25).
17 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
18 tn Or “to the door,” “against the door.”
19 tn Grk “it”; the referent (Jesus’ body) has been specified in the translation for clarity.
20 tn On this term see BDAG 140 s.v. ἀκρογόνος. The Jews did not practice embalming, so these materials were used to cover the stench of decay and slow decomposition.
21 sn Spices were used not to preserve the body, but as an act of love, and to mask the growing stench of a corpse.
22 tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
23 sn Mark does not explicitly identify the young man dressed in a white robe as an angel (though the white robe suggests this), but Matthew does (Matt 28:2).
24 sn See the note on Crucify in 15:13.
25 sn The verb here is passive (ῥυπάνθη, ἐγερθή). This “divine passive” (see ExSyn 437-38) points to the fact that Jesus was raised by God.
26 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
27 tn Grk “they began to have trembling and bewilderment.”
The Longer Ending of Mark

2[16:9] Early on the first day of the week, after he arose, he appeared first to Mary Magdalene, from whom he had driven out seven demons. 16:10 She went out and told those who were with him, while they were mourning and weeping. 16:11 And when they heard that he was alive and had been seen by her, they did not believe.

16:12 After this he appeared in a different form to two of them while they were on their way to the country. 16:13 They went back and told the rest, but they did not believe them. 16:14 Then he appeared to the eleven themselves, while they were eating, and he rebuked them for their unbelief and hardness of heart, because they did not believe those who had seen him resurrected.

16:15 He said to them, “Go into all the world and preach the gospel to every creature. 16:16 The one who believes and is baptized will be saved, but the one who does not believe will be condemned. 16:17 These signs will accompany those who believe: In my name they will drive out demons; they will speak in new languages,2 16:18 they will pick up snakes with their hands, and whatever poison they drink will not harm them;3 they will place their hands on the sick and they will be well.” 16:19 After the Lord Jesus had spoken to them, he was taken up into heaven and sat down at the right hand of God. 16:20 They went out and proclaimed everywhere, while the Lord worked with them and confirmed the word through the accompanying signs.]

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4 tc The Gospel of Mark ends at this point in some witnesses (N B 304 sy sa arm Eus Eus Hier), including two of the most respected MSS (N B). The following shorter ending is found in some MSS: “They reported briefly to those around Peter all that they had been commanded. After these things Jesus himself sent out through them, from the east to the west, the holy and imperishable preaching of eternal salvation. Amen.” This shorter ending is usually included with the longer ending (L Vul 083 099 0112 579 al); k, however, ends at this point. Most MSS include the longer ending (vv. 9-20) immediately after v. 8 (A C D W [which has a different shorter ending between vv. 14 and 15] Θ f33 33 2427 pal lat sy a,b,h bo); however, Jerome and Eusebius knew of almost no Greek MSS that had this ending. Several MSS have marginal comments noting that earlier Greek MSS lacked the verses, while others mark the text with asterisks or obeli (symbols that scribes used to indicate that the portion of text being copied was spurious), internal evidence strongly suggests the secondary nature of both the short and the long endings. Their vocabulary and style are decidedly non-Markan (for further details, see TCGNT 102-6). All of this evidence strongly suggests that as time went on scribes added the longer ending, either for the richness of its material or because of the abruptness of the ending at v. 8. (Indeed, the strange variety of dissimilar endings attests to the probability that early copyists had a copy of Mark that ended at v. 8, and they filled out the text with what seemed to be an appropriate conclusion. All of the witnesses for alternative endings to vv. 9-20 thus indirectly confirm the Gospel as ending at v. 8.) Because of such problems regarding the authenticity of these alternative endings, 16:8 is usually regarded as the last verse of the Gospel of Mark. There are three possible explanations for Mark ending at 16:8: (1) The author intentionally ended the Gospel here in an open-ended fashion; (2) the Gospel was never finished; or (3) the last leaf of the MS was lost prior to copying. This first explanation is the most likely due to several factors, including (a) the probability that the Gospel was originally written on a scroll rather than a codex (only on a codex would the last leaf get lost prior to copying); (b) the unlikelihood of the MS not being completed; and (c) the literary power of ending the Gospel so abruptly that the readers are now drawn into the story itself. E. Best aptly states, “It is in keeping with other parts of his Gospel that Mark should not give an explicit account of a conclusion where this is already well known to his readers” (Mark, 73; note also his discussion of the ending of this Gospel on 132 and elsewhere). The readers must now ask themselves, “What will I do with Jesus? If I do not accept him in his suffering, I will not see him in his glory.”

5 sn Double brackets have been placed around this passage to indicate that most likely it was not part of the original text of the Gospel of Mark. In spite of this, the passage has an important role in the history of the transmission of the text, so it has been included in the translation.

2 tn Grk “tongues,” though the word is used figuratively (perhaps as a metonymy of cause for effect). To “speak in tongues” meant to “speak in a foreign language,” though one that was new to the one speaking it and therefore due to supernatural causes. For a discussion concerning whether such was a human language, heavenly language, or merely ecstatic utterance, see BDAG 201-2 s.v. γλωσσα 2, 3; BDAG 399 s.v. ἐκφωνέω 2; L&N 33.2-4; ExSyn 698; C. M. Robeck Jr., “Tongues,” DPL, 939-43.

3 tn For further comment on the nature of this statement, whether it is a promise or prediction, see ExSyn 403-6.